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NARRATIVE OF TRAVELS

EUROPE ASIA, AND AFRICA,

IN

THE SEVENTEENTH CENTURY,

BY

EVLIYA EFENDI.

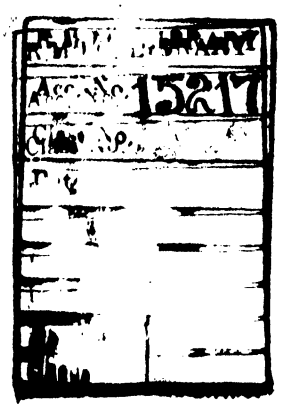
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THE

TRAVELS

OF

EVLIYA EFENDI.

PART II.

SECTION XXXI.

The Mausoleums of the Ottoman Sultáns from the time of Mohammed II. to the present day; with their Chronographs.

Mohammed II. having died at Máldeye, near Scutari, was buried in the mausoleum before the mihráb of his mosque. He was the son of the daughter of Isfendiár Beg, and reigned thirty-one years: born A. H. 834, died 886, (1481). The first time he ascended the throne was at the age of thirteen years; but not being able to resist the infidels, his father Murád again took the reins of the empire, and sent his son as governor to Magnesia. He was recalled to the throne in the year 855 (1451) at the age of twenty-one. The poets of his time were Ahmed Páshá, one of the oldest masters in Turkish poetry; Turábí, born at Kastemúní, famous for his religious hymns; Jámí Rúmí from Kastemúní; Jemálí from Karamania; Hamdí, from Kastemúní, the grandfather of Latífí; Hyder, from Sívrí-hisár, the Defterdár and friend of Jem Sháh Harírí from Brússa; Hafí, from Adrianople; Khalílí, from Díárbekr; two Dais, one from Brússa, the other from Kastemúní; Resmí from Brússa; Zeineb Khatún, a lady, from Kastemúní; Sa'adí, the friend of Jemsháh Shehrí, from Kastemúní; Shehdí, spelled by some, Shehidí; Adení Páshá, the favourite of Mohammed II.; Ishkí from Brússa; Gulshení from Sarúkháu, buried at Cairo (not the famous Sheikh of that name); Kemál Zádeh, from Pergamos; Lálí, from Tokát, who composed Persian poems, having long travelled in Persia; Belíghí, an intimate friend of Ahmed Páshá; Mehdí, famous for repartees; Nishání, a descendant of the great Poet Jelál-ud-dín Rúmí, the author of the Masnaví. He composed the letter of Mohammed II. to Uzúnhassan. Nizámí, son of a sainted Sheikh of Konia; Núrí, a judge; Jem Sháh, the unfortunate Prince;

Yazijí Mohammed Efendí, the author of a poem in praise of Mohammed, and brother of Ahmed Bijún who composed the Anwár-ul-áshikín (lights of lovers), both were great mystics. The Sheikh Katib Salah-ud-dín, from Angora, a second Pythagoras in astronomy, who left many oneiromantic treatises and dissertations on inspiration (mulheme).

Sheikhs of the time of Mohammed II.

The Sheikh Ak-Shems-ud-dín, whose true name is Mohammed, the son of Hamza, was born at Damascus, of the family of Abúbekr. He conversed with the most renowned Sheikhs, Sehrwerdí and Hají Bairám the saint, and foretold the day of the conquest of Constantinople. He was buried with his children in the Anatolian village Túrbligonlik, having lived eighty-six years. Sheikh Sa'ad-allah, a great physician, the son of the former, and his successor, died 897. Sheikh Fazl-allah, another son of Ak-Shems-ud-dín, who plunged deep into mystic science, died 906 (1500). Sheikh Núr-allah, the third son of Ak-Shems-ud-dín, buried at Brússa. Sheikh Emr-allah, the fourth son of Ak-Shems-ud-dín, is buried by his father's side, though he did not follow his sect; he was author of many tracts. Sheikh Nasr-allah, the fifth son of Ak-Shems-ud-dín, died in Persia. Sheikh Mohammed Núr-ul-Hada (the light of direction), the sixth son of Ak-Shems-ud-dín, the greatest saint amongst his brethren, who, when he went to the mosque, used to mark out by divine inspiration, those who were destined to heaven or to hell. Sultán Mohammed gave him the village of Olík, where he lies buried. Sheikh Mohammed Hamd-ud-dín, the seventh son of Ak-Shems-ud-dín. When his mother was with child with him, Ak-Shems-ud-dín stroked her belly, saying, "my poetic and learned son." Upon which the child arose in the mother's womb, and by the blessings of these words became so great a poet, that at the age of eight years he had already composed a diván or collection of ghazels; he composed the romaunce Leila and Mejnún, and a poem on the Prophet's birth, called Maulúdí; but his masterwork, exceeding all works of human genius, is Yússúf and Zúlaikha. He made the gilt ball, which is suspended below the great cupola of St. Sophia. He left at his death no less than one hundred and seventy most estimable works. His son Sheikh Mohammed Zein-ud-dín was a great divine of his age, excelling in all sciences and arts; but particularly in that of caligraphy. The large inscriptions in St. Sophia are said to be from his hand. Sheikh-ul-Abdul Kader, the son of Sa'ad-allah, the son of Ak-Shems-ud-dín, led a most retired life. God bless his memory!

The Sheikh Abd-ur-rahím, the successor of Sheikh Ak-Shems-ud-dín, left a Wahdet-námeh, or a book on God's unity, which is a most valued and precious work. Sheikh Ibrahím Tenúrí, the son of Sarraf Hossein, was also one of those who trod in Ak-Shems-ud-dín's footsteps. He was born at Sivás and buried at Kes-

kin. Sheikh Hamza, of Damascus, buried in the field of Kara-hisár. Abd-ur-rahím, the Egyptian; and Mosslah-ud-dín Attár, who is buried in the town of Isklib, lived in retirement like Sheikh Hamza, who obtained from their master Ak-Shems-ud-dín permission to become his spiritual successor. Sheikh Habíb Karamání, the successor of Hamza Habíb Karamání, was buried at Amasia at the imaret of Mohammed Páshá.

SECTION XXXII.

Of the Mausoleum of Báyazíd II.

This Sheikh was born at Trebizonde, in the year 651 (1147); he ascended the throne in 886 (1481), and died 918 (1512), after a reign of thirty-two years, at Hása, a village near Adrianople, from whence his body was transferred to Constantinople, and entombed before the mihráb of his mosque. It is now generally visited by the sick, who here find relief in their diseases, because Sultán Báyazíd was a saintly monarch, like Sultán Orkhán, or Sultán Mustafá I. There exist different works, relating his miracles and deeds (menákib), but they are rare. The last seven years of his life he ate nothing which had had blood and life in it. One day longing much to eat calves or sheep's feet, he struggled long in this glorious contest with his soul; and as at last a well seasoned dish of the feet was put before him, he said unto his soul: "See my soul, the feet are before thee; if thou wishest to enjoy them, leave the body and feed on them." At the same moment a living creature was seen to come out of his mouth, which drank of the juice in the dish; and after having satisfied his appetite endeavoured to return from whence it came. But Báyazíd having prevented it with his hand from re-entering his mouth, it fell on the ground, and the Sultán ordered it to be beaten. The pages entered the room and kicked it to death on the ground. The Muftí of that time decided, that as the soul was an essential part of a man, this dead soul should be buried; prayers were performed over it, and the dead soul was interred in a small tomb near Báyazíd's tomb. This is the truth of the famous story of Báyazíd II. having died twice, and having been twice buried. After this murder of his own soul, the Sultán remained melancholy in the corner of retirement, taking no part or interest in the affairs of government. Enemies started up on all sides; the Wallachians and Moldavians united with the Hungarians and took possession of Kilí, Akkermán, Ismail, Ibraila Galas, Tomarova, ravaged on the right shore of the Danube, Silistria, Rúsjúk, Nicopolis, Widín, and Fethislám (Gladova). In Asia the Persians became masters of Kemákhi, Nigissás, Sivás, the magazines of barley, and Tokát; their predatory parties reached unto Nicomedia, from whence they carried prisoners to Tokát. The Persians having grown so mighty and Báyazíd having sent them ambassadors, who carried presents of saddlecloths, Báyazíd was called in derision Choljí-bábá,

the father of saddle-cloth makers. After his death Selím I. was called Tabúrjí-bábá, the father of tent pitchers, because he sent an Ambassador to the Persian king with the summons to measure his fortune with him in the field. The same anecdote, of the soul coming out of the mouth to relish an excellent dish, had already happened to the great Sheikh Báyazíd Bostámí, who had longed much to eat mohallebí, a dish composed of milk, but Báyazíd Bostámí permitted it to re-enter, and Sultán Bayazíd killed it, notwithstanding which he continued to live for some time.

Báyazíd's Vezírs were as follows.

Mohammed Páshá, killed on the day when he ascended the throne. Ishak Páshá. Kassim Páshá. Daúd Páshá. Mohammed Páshá, the son of Khisr Beg Ahmed Páshá Fanarí. Ibrahím Páshá, son of Alí Páshá, son of Khalíl Páshá. Khadim Alí Páshá. Iskender Páshá. Ahmed Páshá, son of Hersek. Khadim Yakúb Páshá. Daúd Páshá II. Koja Mustafá Páshá who built the mosque, that goes by his name. Karaogus Páshá. Hassan Páshá. Sinán Páshá. Yúnis Páshá. Muftís:—Mohammed Ibn Ibrahím Ibn Hassan Nigissárí, buried at Wefá's mosque; Kassem Khatíb Yakúb, buried at Amasia.

Sheikhs of the time of Sultán Báyazíd II.

Sheikh Fakhr-ud-dín of Isklib, called the Sheikh Yaússí, the son-in-law of the famous astronomer Alí Kúshjí, and one of the ancestors of Muftí Ebúsúd, was buried at Isklib, A. H. 902. Sheikh Seidivelajet, buried at Constantinople in his own mosque, A. H. 941. Sheikh Mohammed son of Arráf, buried at Medina; he was the son of a Circassian Beg; and left the world's splendor, in order to follow the Sheikh Seid Alí, and died when seventy years old. It is known, that even in the hottest season at Medina, he drank but once in twenty days. The Sheikh Seid Ahmed Nejárí, who came with Sheikh Iláhí to Rúm, and conversed with Sheikh Wefá, is interred at his own mosque and convent not far from Sheikh Mohammed II. Sheikh Uzún Mosslah-ud-dín, buried at Brússa. Sheikh Aabid Chelebí, buried in his own convent at Constantinople. Sheikh Lútf-allah, from Uskúb, buried in that town. Sheikh Bábá Yúsúf, of the order of Dervíshes of Bairám.

Poets of the age of Sultán Báyazíd.

The royal poets of this reign were the two unfortunate princes, Jem the brother, and Korkúd the son, of Báyazíd. Korkúd was older than Selím and younger than Ahmed. He fled from his father to Katibáï, the Sultán of Egypt. Afitábí from Brússa. Emrí, author of several mystic hymns of divine love. Nossairí, who came to Rúmi from Persia with letters of recommendation of Molá Jámí and Molá Kúrání. Bihishti, otherwise called Sinán, the author of a khamsat, or collection of

five poems, was the son of Súleimán. Tají, the father of Jáfer Chelebí. The Nishánjí Shámí, called for his beauty the second Joseph. Chakerí, one of the Begs of Báyazíd. Jelilí, from Brússa. Hassan Moid, who travelled in Persia. Khákí, from Uskúb. Zekayí, the secretary of Prince Alem Sháh. Rázi, from Uskúb, otherwise called Koja Hassan Zádeh. Seifí, from Sinope, buried at St. Sophia. Shahidí, from Adrianople, the defterdár of Jem Sháh. Shákí, the slave of an old woman at Adrianople; all his poems are directed against the lusts of the world. Sifayí, from Sinope, who dedicated a diván to Sultán Bayazíd. Seifí, from Kastemúni, and his disciple, Nejátí, a great poet like Ferdússí. He composed a hymn called, Nát, which has no equal; he is buried near Widin. Zarífi, a great traveller. Omrí Abdul Kerím Zádeh, of a family who were all poets, from father to son. Ahdí, from Adrianople. Ferdússí, from Brússa, who composed the Súleimán-námeh, in three hundred and sixty volumes. Fighání, from Karamania, the author of the Iskender-námeh, who was hanged, like two other poets of the same name. Kaderí, from Adrianople. Kandí, from Sirúz. Katibí, from Brússa. Kebirí, from Florina. Tabii, from the same place. Mestí, from Adrianople. Munirí, from Amasia, one of the vezírs of Ben Ahmed, excelled most in elegiac poetry. Mihrí, from Amasia, a lady endowed with poetical genius; she made a diván of her odes, and composed treatises in rhyme on juridical topics, also on menstruation, and lying in. Nejátí Beg, the prince of all the poets of this age, was the servant of the poet Sailí at Adrianople and was called Jesus; he wrote five distichs on archery, by which he has attached his name to the celestial vault; he composed no less than seventy-six works, amongst which there is a khamsat, or collection of five poems; he is buried near Sheikh Wefá's mosque. Sehbí Beg, the brother of Nejátí Beg and his familiar friend. Nejmí, most skilled in astronomy and astrology. Niázi, (there were three poets of this name). Wasslí from Aidin. Wassfí, from Serúz. Hashemí, a Seid from Persia, who composed Persian verses. Hilálí from Brússa.

SECTION XXXIII.

Of the Mausoleum of the Sultán Selím I.

Sultán Selím was born at Trebizonde, in the year 875 (1470); he ascended the throne at Amasia in 918 (1512), at the age of forty years, and reigned but eight years. His name was read on Fridays in eight hundred mosques; and he was the first who appropriated to the Ottoman Sultáns the name of Servant of the Two Noble Cities, Mecca and Medina. In the cabalistic book of Alí, called Jefer, there is mention made of Selím by the following words; "Alí said, To be sure Selím of the Ottoman family shall conquer Rúm and Persia and the Arabic island." By the island is not intended Arabia but Egypt, surrounded by the mediterranean and the red sea. As Prince he was governor of Trebizonde, and he conquered

Kemákhí, Terjání, Baiburdí, and seventy castles besides. Soon after his accession to the throne he waged war with Sháh Ismail on the plain of Chaldirán, and conquered Akhaska. During the eight years of his reign he conquered no less than eight hundred places, and in the last year, Egypt. Having taken the khalífat from his father by the battle of Chorli (Τζορλος); he lost it again by death in the same place. He died 962 (1554). Near his mausoleum, before the mihráb of his mosque, are buried beneath a separated cupola the three Princes, his grandsons, Sultán Murád, Sultán Mahmúd, Sultán Abdallah, the sons of Súleimán. There is no royal mausoleum which fills the visitors with so much awe as Selím's. There he lies, with the turban called Selímí on his coffin, like a seven-headed dragon. God be gracious to him!

I, the humble Evliyá, was during three years, Ejzá-khán (reader of the parts of the Korán called juz,) and at his mosque Nát-khán (reader of Nát, or hymns) at this mausoleum.

Vezírs of his reign.

Tawashí Sinán Páshá, who fell a martyr in the Egyptian war against Tománbáï and Giránbáï, is buried at Cairo. Yúnis Páshá, who was killed on his way to Egypt, is buried near Gaza, at the mosque and Khán founded by him, called Yúnis-Khán. Hassám Páshá, who was killed, like the former, on his way to Egypt. Ahmed Páshá, who was killed on his return from Chaldirán, at Amasia. Iskender Páshá, who was first removed from his office and afterwards killed. Zeinel Páshá, who was pensioned with the province of Kumh. Mohammed Páshá, who became famous by the name of Khoja Zádeh. Pír Mohammed Páshá, from Karamania, a celebrated poet. Mustafá Páshá, who built the mosque of Gebize, with granite columns brought from Egypt, where he was superseded by Ahmed Páshá, the traitor. Bíklí Mohammed Páshá, who conquered Kemákh and beheaded Kara Khán. Hemdem Páshá, who is buried in Erzenján.

Nishánjís of the reign of Sultán Selím.

The Defterdár Abdul Wahháb Ibn Abdul Kerím was a Jew who turned Moslem, and became defterdár by his skill in arithmetic. Kazí Zádeh Mohammed Beg was made Nishánjí on the recommendation of Mengelí Geráï, the Khán of Crimea, Yússúf Chelebí.

Divines and Lawyers (Ulemá) of Sultán Selím's reign.

Mevlana Shems-ud-dín Ahmed Ibn Súleimán Ibn Kemál Páshá, whose praise would require a whole book; he is the author of no less than one hundred and forty works and mystic poems. He assumed no poetical surname (makhlass) and

of the expedition of Egypt he was made Judge of Cairo, and was commissioned as such to undertake the conscription of that province. The result of his labours was that all landed property in Egypt belonged to wakfs,* and that no revenue therefore could be given to the Sultán, who was pleased to content himself with the title of Khádim-ul-Haremein, (the Servant of the Two Noble Cities). Kemál Páshá Zádeh, who after his removal from Egypt became Muftí at Constantinople, where he is interred before the gate of Adrianople. Mevlana Abdul Halím Ben Alí, from Kastemúní, was Sultán Selím's Imám, and is buried at Damascus, near Mohay-ud-dín. Mevlana Mohammed Sháh Ben Alí Ben Yússúf Fanarí, buried at Brússa. Mevlana Mohay-ud dín Ben Ala-ud-dín Jemálí; Mevlana Sháh Mohammed Ben Mohammed Elháj Hosein Zádeh Chelebí; very learned. Mevlána Hassám-ud-dín Ibn Abd-ur-rahman and Mevlana Mosslah-ud-dín Ben Khalíl, the father of Tásh Kawrí Zádeh. Mevlana Kawám-ud-dín Hassám Ben Khalíl, the brother of Hassám-ud dín. Mevlana Abdulwassi Ben Khisr. Mevlana Abdulazir Ben Seid Yússúf Abid Chelebí. Mevlana Pír Ahmed Aidínlí. Mevlana Mohay-ud-dín Ben Khatíb al Kassem, an ocean of knowledge. Mevlana Zein-ud-dín Ibn Mohammed Ibn Mohammed Sháh Fanarí. Mevlana Daúd Ben Kemál. Mevlana Bedr-ud-dín Mahmúd. Mevlana Utshbash Núr-ud-dín. Mevlana Mohammed Berdaï. Mevlana Sidí Ben Mahmúd, called Mujellid Zádeh. Mevlana Mohammed Ben Yakút Aja-Zádeh, one of my ancestors. Mevlana Mohammed Ben Sheikh Shadelí, buried at Adrianople. Mevlana Pír Ahmed Ben Núr-ud-dín Lejthí Zádeh.

Poets and Eloquent Men of the time of Sultán Selím I.

Ahí Chelebí, a native of Nicopolis and called Yússúf the second, on account of his beauty, which, enhanced by a black spot on his face, wrested from all who saw it the exclamation, Ah! The work Hosn-v-Dil, (beauty and heart,) is the most celebrated of his numerous compositions. Halímí Chelebí, from Kastemúní, died while returning from the Egyptian expedition, at Damascus, where he had composed the Persian and Turkish Dictionary, which is yet celebrated by his name. Rewání, a native of Adrianople, lies buried near the (forty) Fountains at Constantinople, within the circumference of the mosque at a window looking towards the road. Sújúdí, born at Kalkandelen in Rúmelí, a servant of Pírí Páshá. Súrúrí, a poet formed by nature (ummí), who as a warrior made the campaigns of Mikhál Oghlí Alí Beg, he collected no diván, but is the author of a great number of distichs and strophes of (five) verses. Shemsí, from Brússa; Sebayí, from Adrianople, famous in prosody. Saní Beg, who was governor of Tripolis in Syria. Thalii, born at Kastemúni, a poet, who may be compared to Nejátí. Fakirí, who was a famous improvisatore. Neshrí, from Germyán, educated at Brússa; he

* Belonged to wakfs, i. e. belonged to religious foundations. (Ed.)

composed a valuable history of the Ottoman family. Nihálí, from Brússa. Inhálí, from Scutari in Albania.

SECTION XXXIV.

The Mausoleum of Sultán Súleimán, the son of Selím I.

He was born in the year 900 (1494) at Trebizonde, the birthplace of his father. Selím had no other child born in the beginning of the tenth century. He became the tenth Sultán of the Osmánlís. The prophetic saying, "God sends at the beginning of each century a man to renew his people," was fulfilled in him, who during forty-eight years of his reign subdued the world and made eighteen monarchs his tributaries. His first victory was that of Belgrade, the second that of Rodos, the last that of Siget, where he took leave of the Empire obeying the text, "Return to thy Lord obedient and willing." The Vezír Sokollí Mohammed Páshá, who secreted his death, deposited his body first at Siget, on an elevated spot, where it was embalmed with amber, salt and myrrh, and kept as if Súleimán was yet alive. So Siget became the conquest of the dead. The news of his death was only disclosed to the army on the day, when Sultán Selím came to receive the obeisance of the army. His body was carried to Constantinople, and buried in the garden before the mihráb of his mosque, underneath a high cupola. The turban called Súleimání, which he used to wear, adorned with seven aigrettes, lies on his coffin. His conquests and his vezírs have already been made mention of; we will now relate the contest of his sons. Báyazíd, the son of Súleimán, being at enmity with his brother Selím, waged war with him in the field of Konia, in the year 966 (1558), but being defeated, fled with five children to the Persian Sháh, who surrendered him to the ambassador who came to claim him. He was killed with his five children at Amasia, where they are buried before the gate of the castle. It is said that the Prince, their father, was stabbed by the Sultán's own hand, and that he is buried on the eastern side of Eyyúb, amongst the poor of the town, where his turban, and a dagger cut in the stone, mark his tomb. It is related that Sultán Súleimán, having passed this grave one day on his way to Kághid Khána, directed these words to his dead son, "Rebel, art thou become a monarch, or art thou dead?" thus saying a black vapour arose from the Prince's grave, and Súleimán's horse, affrighted, threw his rider. In the same moment the faces of Rustam Páshá and Charkáb Alí, the favourites, grew black. Súleimán from that day got the gout, and Rustam Páshá's face remained black during seventy days, after which, the skin coming off, it became yellow, as it had been before. Súleimán now saw clearly that he had been led by Rustam and Charkáb to condemn his son, and wished them black faces in the other world for the reward

Account of the unmerited death of Prince Mustafá.

Sultán Súleimán marching on the expedition of Nakhcheván, when he had arrived at Karamán Ereglissí, received the obeisance of his son Mustafá; who was strangled as soon as he had entered his father's tent. Seven Aghás were executed in the same way, and their heads rolled in the dust, to the amazement of the army; Mustafá's body was transferred to Brússa, and buried there. The Arabic words, *Kad kutile shehíden* (he died a martyr) form the chronograph of his death, 960 (1552). It is said that his end was brought about by Rostam Páshá's treachery. He was a Prince of most excellent qualities; and had attained his fortieth year. Yahyá Beg, the author of the romance Sháh-wa-Keda, (the Shah and the beggar) composed an elegy on his death, too affecting almost to read.

Visit to the Tomb of Prince Mohammed, the son of Súleimán.

A Prince of more exquisite qualities than even Prince Mustafá, and possessed of a piercing intellect and a subtle judgment. Súleimán, when laid up with the gout, had fixed on him in his mind to be the successor to his crown; but man proposes and God disposes; death stopped the way of that hopeful youth at Magnesia, from whence his body was brought to Constantinople, and buried before the mihráb of the mosque called Shehzádeh, after the prince, to whose memory it was built by Súleimán. He never visited it without distributing a purse of zechins to the poor. This Prince died 950 (1543).

Tomb of Prince Jehángír.

This Prince used to accompany his father Sultán Súleimán every where; mount with him on horseback, and attend him on hunting parties, as well as in battle. He died, at the time of the expedition against Nakhcheván, in the winter quarters of Haleb, and his body was transferred to Constantinople, where Prince Jehángír (holding the world) became Zemíngír (holding the ground) and was buried in the mosque of Shehzádeh.

SECTION XXXV.

Of the Sepulchral Monument of Sultán Selím II. (God's mercy be upon him!)

Having heard at Magnesia of his father's death at Siget, he joined the army six days after at that place. On his way to Constantinople he laid the foundation of the famous mosque at Adrianople, which bears his name; and undertook the expedition against Cyprus. His reign was short (eight years) and therefore the poets and celebrated divines were the same as in his father's time. He was a sweet-natured sovereign, but given to pleasure and wine. At last he was obliged to yield to the power of death, and having fixed his horsetails towards Adrianople in

hopes to finish there his mosque, he was attacked at Chorli (where Selím I. had also died) by a disease that no physician could cure; and expired before he could reach Adrianople. The corpse was carried to Constantinople and deposited in the court-yard of Ayá Sófiyah. On the entrance of his mausoleum is written in porcelain the following line in the manner of Kara Hisárí: "Except those who come to God with a sound heart" (*Illa men etallahe bi kalbin selimin*). A Historiographer says, that Sultán Selím II. was the first monarch who died at Constantinople; but this is incorrect, because my father, who had been ordered to accompany the Sultán to Adrianople, was present when prayers were performed over his corpse at Chorlí.

It is averred, that when Sultán Selím I. defeated his father Báyazíd II. at Chorlí, the latter uttered the following imprecation: "O ye Selíms! your days shall be short, and your victories many; you have taken from me the Khalífat at Chorlí, and there you shall give it back." By the effect of this imprecation it happened, that both Selíms died at Chorlí, each after a reign of eight years and nine months. And it is said, but God knows best, that this evil effect will extend to all Sultáns named Selím.*

Tomb of the Princes of Sultán Selím II.

The Princes Mustafá, Osmán, Súleimán, and others, the names of whom I neither know, nor could learn from the keeper, are entombed in this place (the court-yard of Ayá Sófiyah) which is crowded with the coffins of Princes.

SECTION XXXVI.

Of the Sepulchral Monument of Sultán Murád III., son of Selím II.

Murád was born in 953 (1546), and ascended the throne in the year 962 (1554) on Wednesday the eighth of Ramazán. When his father Selím waged war with his brother Báyazíd at Konia, Murád witnessed it from the walls of that town, and was sent with the news of its issue to Sultán Súleimán, his grandfather, who rewarded him, although he was then only two years of age, with the government of Magnesia. Murád III. never himself took the field, but the conquests of the empire were multiplied every year by his generals. He was buried beneath a separate cupola with his children, in the harem (court-yard) of Ayá Sófiyah. He was the first Ottoman sovereign who lived and died at Constantinople without having once left it. Being much given to women and pleasure he had an immense number of male and female children, altogether three hundred and twenty six. It is stated that in

* This prophecy has been accomplished by the tragic end of Selím III. As it is a most remarkable one, we quote here Evliyá's original words. *Wallah aalem dakhy ghairi selime tessir eder derleridi la*

one single night fifty five of his women were lying in. At his death nineteen princes were killed according to the bloody code of the Ottoman empire. One of them, a very young boy, was eating chesnuts at the moment the executioner came in, to whom he said, "Let me eat my chesnuts, and strangle me afterwards." A request with which the executioner did not comply. Another was torn from his mother's breast and put to death, emitting at the same time his mother's milk by the nose, and his soul by his mouth. Twenty six daughters, some of them married to vezírs, survived their father. They all now lie buried in his sepulchre. God's mercy upon them!

SECTION XXXVII.

Of the Monument of Sultán Mohammed III.

In the year 1003 (1594) this Sultán ascended the throne, and terminated his reign by the glorious conquest of Erla. He is buried in a mausoleum of white marble in the corner of the Harem of Ayá Sófiyah towards the Diván street. The chronograph is written on the window in golden letters imitating the writing of Kara Hisárí.

Princes of Sultán Mohammed III.

Sultán Mahmúd, an ardent prince, was calumniated by the kizlar-ághá, who accused him of having assigned a pious foundation to a sheikh, for imprecating the Sultán's death. On this false accusation he was killed, with his mother and the sheikh. Sultán Selím died a natural death, as also did Sultán Jehángír, during their father's reign. Sultán Ahmed, born at Magnesia, was only 4 years old when he succeeded to the throne. Sultán Mustafá was twice emperor.

SECTION XXXVIII.

Of the Monument of Sultán Ahmed I.

The reign of this prince was passed in warfare without a moment's rest. He was buried in a highly adorned mausoleum on the Hippodrome, near his mosque.

Princes of Sultán Ahmed.

The unfortunate Osmán II. is buried here by his father's side. As he was very young at his father's death, his uncle Mustafá was proclaimed emperor; but, he soon afterwards resigned the charge, being given to a contemplative life. Osmán was then raised to the throne, but removed by a rebellion of the Janissaries, and put to death in the Seven Towers, by the compression of the testicles; a mode of execution reserved by custom to the Ottoman emperors. He is buried in the same monument with his father. Prince Báyazíd, son of Sultán Ahmed, and Súleimán his brother, were both killed by Sultán Murád's sanguinary order. They were

buried by their father's side. Sultán Mohammed, brother of Sultán Ahmed, by the same father and mother, was killed by Sultán Osmán, when he undertook the expedition of Hotyn; but the killer soon followed the killed into the same grave. Sultán Murád III. was also entombed along side of his two murdered brethren.

SECTION XXXIX.

Monument of Sultán Mustafá, the son of Sultán Mohammed III., brother to Ahmed I.

Mustafá, the eldest son of the conqueror of Erla, was a saintly monarch, who without being worldly minded was nevertheless twice emperor. When he died, his body remained seventeen hours exposed in the uncertainty where it should be buried, as all the funeral monuments were crowded with Sultáns and princes. At last, on my father's suggestion, it was deposited in a vaulted oil-magazine in the court-yard of Ayá Sófiyah, which had been empty for some centuries, and covered with earth brought from the innermost imperial garden (Khass-bághjí).

This old building (in which windows were afterwards cut) is of Greek architecture, and was built before the Prophet's birth. When converted into a mausoleum it was a thousand years old. While the windows were being cut in the walls, a tobacco pipe was found among the stones, which smelt even then of smoke; an evident proof of the antiquity of the custom of smoking.

SECTION XL.

Of the Monument of Sultán Ibrahím.

This sovereign ascended the throne in the year 1049 (1639). Kara Mustafá, his vezír, kept the world quiet; but the Sultán having become the dupe of his favorites, they, and his women, threw every thing into confusion:

> He who devotes his time to the conversation of women,
> Forfeits, be he a king, the regard of his subjects.

At last the vezír Hezár Pára, and the favourite Jingí Khoja having taken the lead, incredible turpitude was committed by the court. The emperor took bribes from his servants; and the conqueror of Canea, Yúsúf Páshá, was killed at the Seraï's point for not having afforded the quantity of amber, and sable pelisses required from him. In the same month Kara Murád Aghá came from the island of Candia with complaints and lamentations, but instead of obtaining satisfactory redress, he was ordered to give a thousand purses, and a proportionate quantity of amber and sable. This act of oppression raised up a spirit of resistance, and the Hippodrome was soon filled with tumultuous crowds, who put to death the grand vezír, Jinjí Khoja, Mulakkab Efendí and the other favourites, and proclaimed the

Prince Mohammed IV. emperor. The next day a rumour spread that Sultán Ibrahím had escaped from the prison to which he had been sent (the Sirja-khánah) in the Seraï, and that he was likely to be re-instated by the troops. Upon this rumour he was strangled. He was a most prodigal sovereign, and lavished his treasures on the lowest men and on his favorite women. He raised a bath-keeper to the charge of general of the Janissaries with the rank of three-tails; and to please Sheker Pára (sugar-bit) his favorite lady, he made the son of a rice-dealer an Aghá of the Janissaries. The same dignity he would have conferred on Ahmed Kúlí, a gipsy (Chingání) by extraction, who was a celebrated wrestler and juggler, and with whose skill he was much pleased. The juggler answered, "Gracious Sovereign, since the time of the Pharoahs, by whom we wandering gipsies were expelled from Egypt, not one of my ancestors has been either a minister or a vezír; and such ideas came only into Pharoah's head, when he was near his fall." Thus saying, he most prudently declined the offered dignity, and begged leave to go to Mecca on a pilgrimage.

An oil-merchant of Díárbekr obtained by presents, and by the interest of a favorite, the dignity of three-tails; and was known by the name of Sáj Yághí Páshá (the oiled Páshá). But the lamp of his fortune did not burn long; it was soon put out by the blast of fate, which puffed the black smoke into his yellow face. Ibrahím having heard an Arab torch-bearer sing some popular verses (Mewálí) he was so pleased with his song, that as a reward, he immediately made him Lord Chamberlain; and afterwards Begler-beg. In his time no beggars were seen, and treasures were lavished every where. Some hundred poets breathed out chronographs on his death, with the most heartfelt sorrow. He reposes in the court-yard of Ayá Sófiyah along with Sultán Mustafá; and his tomb is much visited by women, because, being much addicted to them, he gave many thousand female slaves to vezírs and begler-begs; and because in the same mausoleum, there are also some Sultánas buried; among whom are, the daughter of Sultán Ahmed, the wife of Bairám Páshá; the Sultána married to Kana'án Páshá, also daughter of Sultán Ahmed; Kaya Sultána, the daughter of Murád IV, and the lady of my gracious lord Melek Ahmed Páshá, who died at the age of twenty-seven in childbirth at Eyyúb, 1062 (1651), and on whose death, I, the humble Evliyá, composed many chronographs.

SECTION XLI.

Of the Sepulchral Monuments of the Vezírs.

Mahmúd Páshá, the celebrated vezír of Mohammed II., buried in the court-yard of his own mosque, beneath a high cupola. Koja Mustafá Páshá, the vezír of Sultán Báyazíd, buried near the gate of Sílívrí. The monument of

Mustafá Páshá, the vezír of Sultán Súleimán, the builder of the bridge in Rúmeilí (Jisr Mustafá Páshá). The monument of Sinán Páshá, the conqueror of Yemen. That of Pírí Páshá, the descendant of Abúbekr, vezír of Selím I. That of Bairám Páshá, vezír of Murád IV., in the women's market. That of Hossein Beg, son of Hassan Kapúdán Páshá, near Shehzádeh. That of Súleimán Páshá, the vezír of Sultán Murád IV., near Serráj-khánah. That of Koshrew Páshá near Yení-bághjí, with an elegantly written chronograph. That of Mohammed Koprilí, the great vezír of Sultán Mohammed IV. near the burnt pillar (Dikilí-tásh).

SECTION XLII.

Of the Sepulchral Monuments of the Saints and Holy men buried at Constantinople. (God be propitious to them all!)

We have already related that in the time of the Ommiades, when Constantinople was nine times besieged, and three times nearly taken, a great number of moslim heroes fell, who are buried in the court-yard of the mosque of Koja Mustafá Páshá; at Gul-jámi'í within the gate of Jubbeh Alí; at the convent of Sirkejí, outside of the gate of martyrs (Shehíd-kapú); behind the arsenal, at Eyyúb; and within the Bagnogate. We speak now of those, who were buried at Constantinople after its conquest. Ya Wúdúd, the great saint who was found dead in Ayá Sófiyah with the words (O All-loving) written in bloody characters on his breast, is buried near Eyyúb at the Scala, that bears his name. Ayá Dedeh, who fell a martyr at the gate of his name at the siege of Constantinople, is buried with many fakírs at the convent of Sirkejí. Khoros Dedeh, who fell at the gate of the Flower-hall, where he is buried. Shems-ud-dín Ahmed, son of Ismail Kúrání, the Khoja of Sultán Mohammed II. who having quarrelled with him went to Egypt, but returned at the urgent request of the Sultán to assist at the siege of Constantinople. Mevlaná Mohammed Ben Ibrahím Ben Hassan Nigissári, buried in the court-yard of the mosque of Sheikh Wefá.

Below Sheikh Wefá, on the way of the Flower-hall, near the old convent of the wrestlers, is the tomb of Nejátí Beg, the Sultán of poets, whose works were collected by his son-in-law, together with his own, in one diván. If Nejátí had not been a Sanjak-beg and obliged, as such, to do public service, he would have preferred a tranquil life. Within his mausoleum is a Sebíl-khánah, or establishment for distributing water; and on his tomb is inscribed a chronograph of his son-in-law's composition. Sheikh Ramazán from Kara-hisár, the successor of Mohí-ud-dín of the order of Dervíshes, Khalvetí. When he came to Constantinople the Kyayá of the market, Koshrew, built for him a mosque and a convent, which became the Ka'bah of spiritual lovers. Sheikh Seyyid Ahmed Nejárí came to Constan-

tinople in the time of Báyazíd, where he conversed with Sheikh Wefá; and was buried at the mosque of Sultán Báyazid II. All the Persians from Balkh and Bokhárá lodge at his convent.* Sheik A'ábid Chelebí, a sheikh of the time of Sultán Báyazíd II., a descendant of the great mystic poet Jelál-ud-dín Rúmí, is buried at the mosque and convent, which bears his name at Constantinople. Shems-ud-dín Ahmed Ben Súleimán Ben Kemál Páshá, of the time of Sultán Báyazíd II. and Selím I. with whom he made the expedition to Egypt, and returned thence to Constantinople as Muftí. Besides seventy works, he wrote two hundred tracts and many poems on mystic subjects. He is buried outside the gate of Constantinople in a place surrounded with iron rails, which is much visited by paralytic people, who are said to recover the use of their limbs after a residence here of three weeks. He died in 941 (1534). Sheikh 'Adlí Efendí from Cæsarea, a Dervsíh, Nakshbendí, who after being a great traveller, chose retirement; he is buried in the court-yard of the mosque of Koja Mustafá Páshá, underneath a shady cypress. His mystic poems have been set to music, and are sung as hymns (Iláhí) by the Unitarians (Devrí tevhíd). Sheikh Mollá Edíbí Efendí, from Brússa, a good poet. Mollá Kara Abd-ur-rahmán Efendí, son of a Muftí of Caffa, buried near the monument of Emír Nejárí (Bokhára?). Sheikh Memí Ján Efendí, the pole of the learned. Mollá Sheikh Mohammed Tásh Koprilí Zádeh, died 1018 (1609) of the plague, and is buried in the court-yard of the mosque of A'áshik Páshá. Mollá Sa'dí Zádeh Ahmed Efendí, buried near Keskindedeh. I, the humble Evliyá, had the good fortune to complete my eleventh year under his direction, and to study the reading of the Korán under him. Mollá Túrsún Zádeh Abd-allah Efendí, buried in the court-yard of the mosque of A'ábid Chelebí, author of innumerable tracts on the sciences. Mollá Feiz-allah or Káf Zádeh; he left some good poems, and is buried near the chain well, close to the monument of Ma'lúl Zádeh; he died when 71 years old. Mollá Mohammed Efendí, otherwise called Hassan Kyayá Zádeh, reposes in the court-yard of the mosque of A'ashik Páshá; a generous man. Mollá Mozaffer Efendí, son of Alí Efendí, the Muftí of Haleb, lies buried near Keskindedeh. Mollá Sana'allah Efendí, son of Ja'fer-al a'mádí, is buried beneath a high cupola near the Forty Fountains. Mahmúd Efendi, of Scutarí, had the funeral prayer performed over his body, in the mosque of Mohammed II.

Anecdotes of the youth of the Author.

At the time my mother was lying in with me, the humble Evliyá, the late Sana-allah Efendí was in the house, and uttered with a loud voice the Mohammedan

* It is likely that instead of Nejári by the simple transposition of points, the name of the Sheikh is to be read Bokhára.

formula, " There is no God but God, Mohammed is his Prophet," in order that my ear might catch the sound; and at the time when the sacrifice 'Akika took place (the seventh day after the birth when the name is given), it was performed by Sheikh Ismaíl. That evening, no fewer than seventy holy men, who led a spiritual life, were assembled at our house. Kisúdár Kapání Mohammed Efendí came also, took me on his arm in the swaddling cloth, and at the moment he was about to utter in my ear the Mohammedan Ezán (There is no God, &c.) he asked who had first pronounced it to me. Akhfash Efendí, our first master and general teacher, answered, " Sana'allah Efendí." Kisúdár Efendí replied, " I'll do the same;" and beginning to read the Ezán in a solemn tone, he placed near me the hatchet he used to carry, saying, " I'll make a present of this to the boy, it shall accompany him to many victories; by virtue of it he shall never be afraid of any thing; in his youth, he shall play smoothly in the sand without hurting his foot against a stone." He then read the Fátihah, and went away. The Sheikh of the convent of the Mevlevís at Kassem-páshá, named Abdí Dedeh took a bit of bread out of his venerable mouth, and put it in mine, saying, " May he be fostered with the morsels of the poor (fakírs)." The Sheikh of the convent of Mevlevís at the new gate Tughání-dedeh, took me upon his arm, threw me into the air, and catching me again said, " May this boy be exalted in life." By God's secret wisdom I made use of Kisúdár's hatchet when forty * years old; I took it along with me on the Polish expedition in the year 1051 (1641). Intent on booty I suspended it on a door-ring, when the infidels came upon us, so that I scarcely could escape on horseback. I performed then with our light cavalry a month's journey in seven days, and happily reached Crimea; but day and night regretted the loss of Kisúdár's hatchet.

Next year going again into war, after witnessing the ravaging and pillaging of the province of Ashjarash, I arrived at the town of the same name where I had last year lost my hatchet, and began plundering in the Tátár-way, after having fixed, as it is usual, an arrow on the gate of the devoted house. We took considerable booty; twenty prisoners, rich soffa-cloth, vessels of tin and copper and sable pelisses. Having arrived in this pursuit at the door of a closet, I found by a true wonder my hatchet in the same door-ring, where I had left it the preceding year. I gave a thousand thanks to God, and showed my recovered hatchet to the Islám Geráí and my companions, who were all astonished. The short object of this long digression is to show, that I, the humble Evliyá, was favoured with the particular attention of those saints and holy men. Sana'allah, who, as I have related, first pronounced the Ezán in my ear, became four times Muftí, which before his time had happened to nobody.

* This is an evident blunder; Evliyá born in 1020 was but 31 years old at the epoch.

Mollá Dervísh Mohammed, son of Muftí Sana'allah Efendí, is buried at the Forty Fountains close to his father. Mollá Mohammed Kesenlí Imám Zádeh, buried outside the gate of Adrianople at the meadow called Kesenlí sikishí. Mollá Damád Mohammed Efendí, from Chiní in the jurisdiction of Moderni, buried at the house for reading the tradition, which he built near the mosque of Sinán Aghá. Mollá Sana'allah Hamídí from Yalwáj, buried near Keskindedeh, famous for his performances in the epistolary style. Mollá Riswán Efendí, a Croatian by extraction, and Hungarian by birth, brought up by Fazl-allah in Akshehr, was at seven years of age so learned as to be able to dispute with all the divines. Mollá Sheikh Edhem Zádeh, buried outside of the gate of Adrianople, near the fountain of the Begler-begs at the place called Jewizlí Soffa: he was acquainted with all the Sheikhs, and had made great progress in the mystic science. Mollá Zein-ul-a'ábidín from Brússa, buried near Keskíndedeh: he had no equal in the science of the law (*Ilm-ul-fikh.*) Mola Hamdí from Brússa, named Khairí, author of some good poems, died the head of Sinán Páshá's college. Mollá Mahmúd Nigissárí Zádeh, buried near his mother outside the gate of Constantinople, had an iron tongue, an ocean of sense and an illuminated head: he was the author of many fine poems under the name of Nigissárí. Mollá Ismaíl from Amasia, buried near Keskindedeh; a generous man. Sheikh Abd-ul-kerím, inspector of Ishtip, he performed the pilgrimage three times and conversed with many thousand sheikhs; in the town of Ishtip he built a mosque, a khán, a bath, a convent, a bezestán and single shops. Mollá Shems-ud-dín Ahmed Al-Ansárí, known by the name of Mollá Ahmed, born at Karabágh in Azerbeiján, is buried in Abú Wefá's mosque. Mollá Arab Zadeh Abd-ur-ruúf, buried at the Mesjíd Koghají. Mollá Memek Zádeh Mohammed from Amasia, buried in the mosque of Nishánjí Páshá; one of the most learned men of his time. Mollá Seif-allah Hamídí has a separate mausoleum near Karamán. Mollá Bostán Zádeh, buried in the court-yard of the mosque Shehzádeh. Mollá Bíklí Súleimán Efendí, buried outside the gate of Adrianople. Mollá Katib Zádeh Zein-ul-a'ábidín was the secretary of his father Koja Mahmúd Páshá, and is buried in the mosque of Sheikh Wefá; he left all his books to the mosque, and I, the humble Evliyá, have read from his library the Multeka and Kúhistání lent to me by the librarian. Mollá Shems-ud-din is also buried in the precinct of Wefá's mosque. Mollá Nefs Zádeh Mustafá Efendí, buried near the convent of Emír Bokhárá. Mollá Osmán Beg Ibn Mohammed Páshá Ibn Ahmed Páshá Dúkagvín, buried in the court-yard of A'áshik Páshá's mosque; his father was Governor of Cairo, where he built a mosque. Skeikh Beyání from Rúsjúk on the shores of the Danube had no equal in poetry and mystic knowledge. Sheikh Abd-ul-latif, buried near Sheikh Wefá's mosque. Sheikh Yúlún Mohammed Hamídí buried in the court-yard of old Alí Páshá's mosque.

Tombs of the principal divines in the time of Sultán Ahmed I.

Mollá Unf Abd-ul-halím Efendí otherwise Akhí Zádeh Chelebí a second Abú Sa'úd (the celebrated Muftí) died 1013 (1604). Mollá Ak-Chelebí Bekir Efendí, buried outside the gate of Adrianople, near the convent of the Turbehdárs (mausoleum keepers). These keepers, since the time of Mohammed II., who founded them, have to keep the registers of the dead and of the graves. On any dispute arising concerning these matters their records are consulted. It is a strange history of death, and no where are such exact lists of the dead kept. Mollá Abd-ul-waháb Efendí, the brother of Kúchúk Táj-ud-dín Efendí, reposes in the precinct of the mosque of Sarikurz within the walls. Mollá Riswán Efendí, known by the name of Sál Khák, is buried at the gate of Adrianople and was famous for ready replies. Mollá Moghní Mustafá Efendi, son of Alí, known by the name of Sarikurz Zádeh, is buried opposite the houses that join the court-yard of the mosque of Sultán Mohammed II. Mollá Sheikh Mohammed Chelebí, son of Sana'allah Efendí, is buried in the precinct of the mesjid of Hassám Beg Zádeh near the horsemarket. Mollá Mustafá Efendí, the Khojá of Sultán Ahmed; his tomb is within the precinct of Sultán Selím's mosque: when I went to school, I never missed saying a fátihah in passing by his tomb on the road. Mollá Júnúní Ismaíl Efendí, a perfect gentleman and poet, but called Júnúní (the maniac) on account of his taste for wine. He repented at last of his follies. He died of the plague and reposes near Keskíndedeh. Mollá Ibrahím Hassám Zádeh, one of my relations, buried in the court-yard of the mesjid of Lady Sherifeh near the mosque of Mohammed Aghá; his poems are celebrated under his poetical name of Sherífí. Mollá Abd-allah Ben Abd-ul-kerím, buried in the court-yard of Nishání Mohammed Páshá's mosque. Mollá Mohammed Moarrif Zádeh, buried in the mesjid of Koghají. Mollá Kúchúk Mustafá Efendí buried in the mausoleum of the Leadenhall. Molla Mohammed Fehmí Chelebí, buried in the precinct of Nishanjí Páshá's mosque; died 1004 (1595). Mollá Abd-ul-kader, famous by the name of Kadrí Chelebí, is buried in the court-yard of the mesjid of the architect Sinán near his father-in-law Beg Zádeh Efendí. Mollá the great Mohammed Ben Mustafá Bostán Zádeh Efendí, buried near his father in the precinct of the mosque Shehzadeh, died between the age of sixty and seventy; he was an ocean of learning. Mollá Mohammed Serí Zádeh, son of the daughter of Mojed Zádeh; he learned the dictionary of Akhterí by heart and was an ocean of philological knowledge: he was buried in the precinct of the mesjid of Koghají. Mollá Yahyá Ben Pír Alí Ben Nassúh, celebrated by the name of Newí'í, was Khoja of Prince Mustafá, the son of Murád III.; he composed more than seventy works on different subjects: in his commentary of the Fússúss it is mentioned that the mausoleum of Rostam Páshá, of old Khosrew Páshá, of Ahmed

Páshá within the cannongate, the mausoleum of Sháh Khobán near the Newgarden, that of Ahmed Páshá, outside of the gate of Adrianople, are all the works of the architect Sinán; he died 1007 (1598). Mollá Bákí Efendí, the Sultán of poets, who lived from the time of Sultán Súleimán until that of Sultán Mohammed III.; his diván is an exquisite work, and his strophes of five and six verses are of the greatest merit: he died 1008 (1599) and is buried outside of the gate of Adrianople near the convent of Emír Bokhára (Nejárí?). The chronograph on his tombstone is written in great letters (jellí) by the hand of the caligraphist Abdallah of Crimea, and is much visited by those who admire fine hand-writing. Sheikh Sunbul Efendí, buried in the court-yard of Koja Mustafá Páshá's mosque. Sheikh Yakúb Efendí, buried in the same place, died 979 (1571). Sheikh Abú Sa'íd Ben Sheikh Sana'allah; he came with Sultán Súleimán from his native place Tabríz to lay down his head in the mosque of Sheikh Wefá. Sheikh Ramazán Efendí, buried in Alí Páshá's mosque. Sheikh Serkhosh Bálí Efendí, buried in the leaden mausoleum. Mollá Fenayí Efendí Zádeh Alí Efendí, buried in the precinct of the mosque of Nishánjí Páshá; died 979 (1571). Sheikh Mosslah-ud-dín celebrated by the name of Núr-ud-dín Zádeh, from the village Enbárlí near Philippolis, accompanied Sultán Súleimán's body from Siget, and was buried himself in the precinct of the mosque of Koja Mustafá Páshá 981 (1573). Mollá Moezzin Zádeh Mahmúd Efendí, buried outside of the gate of Adrianople on a causeway. Mollá the great Sinán-ud-dín Yúsúf Ben Hassám Ben Elabbás born at Suez, buried in the precinct of the mesjid of Sarigurz; he was a second Kemál Páshá Zádeh amongst the divines of Rúmelia, and the most learned of them after the great Muftí Abú Sa'úd. Mollá Mohammed Chelebí Ibn Sinán-ud-dín buried near his father. Mollá Kámí Efendí, born at Adrianople and buried before the gate that bears its name. Mollá Shems-ud-dín Ahmed, celebrated by the name of Kazí Zádeh, died while Muftí, and was buried in his own mausoleum on the road to Karamán. Mollá Mohammed Nur-allah, called Akhí Zádeh, buried in the precinct of his mosque at the fruit-scala: it was in his mosque that I had the vision of the Prophet and of all the saints, previously to my setting out on my travels. Mollá Akhwein Zádeh, otherwise Khoja Chelebí, died 1015 (1606). Mollá Fazl, son of Mollá Alí Al-jamál, being offered the dignity of Muftí by Murád III., refused it; when he was interred on the causeway of Zírek-báshí in his father's mausoleum, the foot of his father appeared undecayed and fresh: there is a school attached to this mausoleum, where every morning a portion of the Korán is read. Mollá Hossein Ben Makhshí Sinán, buried in the court-yard of the mesjid of his father at Sarikurz. Mollá Hossein, called Sadrí Chelebí, born at Ishtip, died 993 (1584). Mollá Fazl Aúz Efendí, commonly called Menav Kazí, originally from Menavghád in the province of Alayeh, buried within the Crooked-gate in a fine mosque of his own foundation; died 994 (1585): he was

famous for the jests and sayings, that had passed between him and Sultán Murád III. Mollá Mohammed Ben Sheikh Mohammed Ben Eliás, otherwise Cheví Zádeh, a Constantinopolitan, buried in the burying-ground near the mosque of Zirek-báshí, died 994 (1581). Mollá Mustafá Bergeví, buried outside the gate of Adrianople in a fine garden situated between Kemál Páshá Zádeh and the convent Emír Bokhára (Nejárí ?). Mollá Mohammed Ben Sidí Ahmed Ben Oweis Ben Ahmed Ben Mahmúd, he was commonly called Kurz Sidí Zádeh, a gentleman by birth and education, buried in the precinct of his father's school near the fountain of the judge. Seyyid Murtezá from Begshehr in Karamania, buried outside the gate of Adrianople. Mollá Mustafá, the son of Uzún Hassan Efendí, known by his poetical name Jenáni, died 999 (1590): his Turkish and Arabic chronographs are much valued. Mollá Betlí Efendí, son of the brother of Muftí Cheví Zádeh's defterdár Abdí Chelebí, buried in the mesjid of the Lady near Aghá-jamí. Mollá Zekeriá Efendí from Angora, he is buried near the Dár-ul-hadith (house for reading the traditions), which he built near the mosque of Sultán Selím I.; he was the father of Yahyá, who was Muftí in the time of Sultán Murád IV. and some of his disciples also became Muftís. Mollá Námí Nishánjí Páshá, otherwise called Poyalí Mohammed Páshá, is buried at the mosque near Keskindedeh; he died 1001 (1592). Mollá Abd-ul-kerím, known by the name of Delí Imám, from Magnesia, buried before the convent at Ok-maidán. Mollá Táj Beg Zádeh died 996 (1587) and is buried opposite the shop of Bedaví Shírpenjí, on the road near his father; this is the famous caligraphist and writer of Diváni Táj-beg-Zádeh. On the day of his death died also the poet Súzení, who is buried outside the gate of Adrianople.

Sheikhs.

Sheikh Súleimán Efendí, from Díárbekr, was immersed in the ocean of contemplation and dogmatic contest. Sheikh Mosslah-ud-dín Efendí, the disciple and son-in-law of Mosslah-ud-dín Mergez, the head of the Dervíshes Khalvetí. His tomb is near that of his master Mergez outside, New-gate.

Elogy of Mergez. He once said to his fakírs, "I heard here underneath the ground a voice saying: 'O Sheikh! I am a spring of reddish water imprisoned in this place for seven thousand years, and am destined to come to the surface of the earth by thy endeavour as a remedy against fever. Endeavour then to release me from my subterraneous prison.'" Upon this speech all his fakírs began to dig a well with him, and forth rushed a sweet water of a reddish colour, which if drank in the morning with coffee is a proved remedy against fever, and known all over the world by the name of the Ajasmá of Mergez.

Sheikh Kemál-ud-dín Efendí the disciple of Súleimán Efendi, the Khalvetí, is buried in the convent of the bath of the Sofís. Sheikh Selámi Mustafá Efendí,

from Nicæa, buried outside the gate of Adrianople in the precinct of the convent of Emír Bokhárá (Nejárí?). Sheikh Ahmed Bokhárá, buried in the mausoleum, which was built for him by Murád III., near the Flower-hall. Sheikh Ahmed Sadik, from Táshkendí in Bokhárá, who made the journey on foot three times from Balkh to Constantinople, and from Constantinople to Balkh, is buried at the convent of Emir Bokhárá. Sheikh Khák Dedeh, the chief fountain of contemplation, born at Pergamus, was most famous by the name of Na'lbenjí (the farrier); his shop was in the market-place of the mosque Ghazílar inside of the Flower-hall.

At the great fire, which broke out at Sevgelún Mossella-páshá Seráï, and in which poor Evliyá's house was also burnt to the ground, all shops round that of the farrier were consumed, and it alone, though only of wood, most miraculously preserved. Hossein, the farrier, grandson of the saint sheikh, refused to leave it, and said, "that as it was his grandfather's shop he would rather burn in it, than leave it." The shops having become scarce and dear, through the fire, this shop was let by the Mutewellí to a Jew, called Kopelí, who paid some páras more for it. When he was to take possession of it and to open its shutters, one of them fell upon his head and wounded him mortally. An Aghá of the suite of the vezír Mír Hossein and the lieutenant of the police (Súbáshí) came and took away the Jew's body and restored the shop to its former possessor, Hossein, the farrier, who was a saint-simpleton, and the keeper of the mausoleum of his great father, the farrier, Memí Dedeh. As his shop was in my neighbourhood, I am well informed of every thing relating to him. The mausoleum of Memí-dedeh was saved from the fire along with the houses adjoining it, and Sultán Murád came himself to witness this miraculous escape, and to distribute alms amongst his fakírs. This mausoleum is opposite the mesjid of Harají, contiguous to Sevgelún Mossella-páshá Sultán-seráï. It was, when he lived, the house he lodged in; on the night of his death he appeared to Sultán Murád III., and asked from him that his own house might be converted into a mausoleum, with a convent and fountain attached to it. Sultán Murád assisted at the prayer over the corpse, in the mosque of Mohammed II., and then, like a private follower, took hold of the shroud and accompanied the funeral from the mosque to the house, where he was entombed in the year 1001 (1592). Sheikh Sha'bán the second, from Kastemúní, the disciple of the great Sha'bán, is buried in the court-yard of Sheikh Wefá's mosque. As we know nothing else of him, we say nothing, not to incur the tradition of the liars, which says: "a liar is he who relates every thing he hears." Sheikh Yakúb Khalvetí, the disciple of Pír Alí Dedeh, buried near the great aqueduct (Bozdoghán Kemerí). Sheikh Feth-allah Shámí, a disciple of Edrís the Khalvetí, buried near the mausoleum of Sheikh Wefá. Sheikh Nimet-allah the Lexicographer, a native of Sofía, and a Dervísh Nakshbendí, buried in the court of the convent of Emír Bokhárá outside the gate

15 XII.

of Adrianople; he went from Persia to Egypt to accompany Sultán Selím I. in his expedition, when he composed, during the winter-quarter at Haleb, the lexicon known by the name Lúghatí Halímí. Sheikh Sinán Efendí, buried outside of the New-gate, visited by paralytic men, who here find a cure for their disease. Mollá Mohammed Ben Abd-ul-wehâb Ben Abd-ul-kerím, buried outside the gate of Adrianople near Kemál-páshá-zádeh. Mollá Mustafa, celebrated by the name of Bostán Efendí, son of a merchant at Tyre, buried outside the gate of Adrianople, was a virtuous man of most excellent qualities. Mollá Atallah Ben Ahmed from Berga; Muftí Abú Sa'úd said the prayers over his body, which reposes at Wefá's mosque. Mollá Sinán-ud-dín Sarúkhán, from Akhissár, reposes near the convent of Emír Bokhárá, outside the gate of Adrianople. Mollá Mohterem from Táshkendí buried near Ayá Sófiyah. Mollá Nigissárí Zádeh Mohammed Efendí, outside the gate of Adrianople. Sheikh Mohammed Dedeh, buried at Constantinople near the Seven Towers. Sheikh Yoghánjí Emír Efendí from Kilán, came to Constantinople to visit the tombs of his ancestors, who had fallen with Eyyúb, and was buried himself amongst them. Mollá Nishánjí Hassámí Sháh Mohammed Efendí, buried in the court-yard of the mosque of Nishánjí Páshá. The great and virtuous Kemál-ud-dín Mohammed, son of Ahmed, immortalized by the name of Tásh Koprí Zádeh, that is to say the son of Tásh Koprí Zádeh, the author of the biography of learned divines, Shakaiki-námeh, having accompanied Sultán Osmán in his expedition againt Hotyn, he died at Yassy, and his body, carried by a galley to Constantinople, was interred by the gate of Jubbeh Alí and buried in the court-yard of A'áshik Páshá's mosque. Mollá Nishání Efendí Seyyid Mohammed, buried at Emír Bokhárá's convent; he wrote historical and other works: the work entitled Miret-ul-Kainát (the mirror of creatures) is of his composition, he translated also Atayí Chelebí. Mollá Mohammed, the son of Nishánjí Zádeh Efendí, the son of the daughter of Abd-ul-latif the son-in-law of Emír Bokhárá's son-in-law; he accompanied Sultán Osmán II. on his Polish expedition, but died on the way from fatigue in the year 1024 (1615).

The sayer of Friday's prayers Zakerí, who was attached to the service of Sheikh Núr-ud-din Zádeh Efendí, in music a second Fariabí. I, poor Evliyá, relieved my soul by his beautiful declamation. He was Khátib at the mosque of Kazánjilar (kettle-makers) in the time of Sultán Mustafá. Once having proclaimed prayers at noon, a kite took from his head his turban, and carried it to the top of the minaret, where it floated round the crescent. It remained there a whole week exposed to the eyes of the faithful. At last the Emperor having heard of it sent for the Sheikh, who related the story of his turban, and sung the same night the poem of the Prophet's birth (Mevlúd), and some sacred hymns (Iláhiát). The Emperor gave him a purse of gold to pay, as he said, his debts and to buy a shroud.

This was a prophetical word, for the same night a violent gale blew the turban from off the minaret to the ground, and the Sheikh himself died next day. He was buried near Khair-ud-dín, the founder of the mosque of the Kettle-makers. He died in the odour of sanctity, and the tunes of his hymns and mystic songs spread all over Rúm. Mollá Mohammed Ben Rejeb, one of the divines of Murád IV., poisoned by a woman, like Imám Hassan the martyr, he was buried outside the Crooked gate.

Mollá Sheikh Zádeh born at Akchí-Kazánlik near Adrianople, buried in the neighbourhood of Keskindedeh. Mollá Alí Ben Abd-ul-ruúf from Nigissár, buried in the precinct of Sultán Báyazíd's mosque; the chronograph written in large letters (jellí) was composed by Atayí Chelebí. Keskin Efendí, a great Saint full of divine love; at the burying ground, which bears his name, forty to fifty thousand saints are said to be interred: if I were to relate their names and chronographs a book alone would not be sufficient. Mollá Mohammed Ben Yúsúf, celebrated by the name of Bakhshí Efendí, a native of Sparta in the province of Hamíd, died 1030 (1620), and was buried in the burying ground of Keskindedeh. Mollá Bostán Zádeh reposes in the precinct of the mosque of Nishánjí Páshá; a most eloquent writer, who composed in three languages, Persian, Turkish and Arabic, and was adorned by learning. Mollá Mohammed Ben Abd-ul-ghaní; the prayer over his corpse was said at the mosque of Sultán Mohammed II., before an immense crowd of people, and was then buried in the precinct of the mesjid of Abdí Chelebí in the year 1031 (1624). Mollá Abd-ul-kerím Chelebí, buried outside the gate of Adrianople near his father. Mollá Kanálí Zádeh Abd-ur-rahmán Chelebí, born at Terhala, buried at Keskindedeh; a good-natured, generous man. Mollá Mohammed Sadik, otherwise Sidkí, was attached to the service of Menav Efendí, buried near Bakhshí Sheikh-Zádeh, to whom he was related. Mollá Abd-allah Efendí Ibn Ali Ben Abd-allahBen Eliás Ben Sheikh Mohammed Ben Eliás, famous by the name of Alí Chelebí Zádeh, buried near his father at the mesjid of Lady Sherifeh; a great lawyer. Mollá Gejdíhán Abd-allah Efendí a native of Anfar in Karamania, buried in his own house opposite the mesjid of Karghají Zádeh. Mollá Ahmed Efendí, buried in his father's mausoleum. Mollá Mustafá Efendí son of Azmí Zádeh, commonly called Háletí Chelebí; the Sultán of poets in his time, he left many poetical works. When in the agonies of death he suddenly improvisated the following verses:

Ah! wherefore do I mourn, when soon I shall be gay,
About to be renew'd, why am I in decay?
I'm like unto a bird, that falleth into snares,
When flying from the cage, to freedom he repairs,

He died 1040 (1630), and is buried in the court-yard of his own school, built at great expense. He was a wonderful writer, and besides his other poems he excelled particularly in strophes of four lines, in which he was unparalelled. Good

sense was dressed in his tetrasticks like Húris in the tents of paradise; he was also distinguished by the original turn he gave to his verses.

The Sultán of the contemplative saints (Molamyún) Kapání Mohammed Efendí, otherwise called Kisúdár Mohammed Efendí, because, though bare-footed and bare-headed, he used to wear his hair in thick bushes. Winter and summer he wore nothing but a white coarse cloth, and carried a hatchet in his hand. It is said he was a native of Galliopolis, but it is certain that his relations who came to dwell within the Flower-hall before the place of the coachmen (Arabajilar) came from Sirmium and Funfkirchen. He himself spoke the purest Bosnian. At Konia, he was one of the disciples of Erlí Zádeh, and became then himself a great contemplative saint. Having lodged during forty years near our house, I had the advantage, that at my birth he uttered the Ezán in my left ear, as Sana'allah did in my right. One day, when a boy, as I was reading the verse of the Súra Maideh — "We wrote in it that the soul is to answer for the soul" — Kapání Efendí passed, and hearing the verse cried "Allah! Allah!" At this moment came Alí Khalkhál, a Pehleván of the convent of wrestlers, who begged from Kisúdár the blessing, that he might be slain like one of the martyrs of Kerbela; Kisudár gave him his benediction, and a drink from the leaden bottle he carried with him; after which he entered a razor-shop. "Now," said Kisúdár, "the moment of the application of the verse has arrived." He had scarcely said so, when Alí Khalkhál came running out pursued by a Janissary, called Ahad Alí, who stabbed him. "There," said Kisúdár, "you see the accomplishment of the verse." Khalkhál was buried in the convent of the wrestlers, and Ahad Alí was put to death in prison and his body thrown into the sea. At another time it happened that the grand vezír Rejeb meeting Kisúdár, amongst the taverns of the Flower-hall with a bottle of wine, requested a prayer from him, and Kisúdár said: "Eat, drink and digest." "Father" said Rejeb Páshá, "is that a prayer? I cannot accept it as one." "Well," replied Kisúdár, "Thou art grand vezír, thou canst not be Emperor; what can I wish thee better?" Seven days after this Rejeb fell sick, and was not restored to health but by Kisúdár's touch. At another time he came to Sultán Murád and told him, that in the course of three days his aunt Sevgelún Mosella Sultána would be a bankrupt, and would need fifty purses for the repair of her house. "How so?" said the Sultán. "You will see," replied the saint. Within three days after a fire broke out, and consumed the whole palace, so that the Sultána was obliged to run away half naked. Kisúdár is buried at the convent where he lived, and his tomb is much visited.

Sheikh Omer Efendí, a native of Dabira near Uskúb, the sheikh of the mosque of the Dragománs, was the substitute of Sheikh Abd-ul-múmen, who was called the Sheikh of the Dragománs. He is buried in the precinct of the convent of the Dragománs. He knew by heart the Korán, and was an ocean of deep learning full of

pearls. Sheikh Hossein Elem Kání, a native of Pest, which is opposite Buda. He followed the order of Dervíshes called Bairámí, and then retired to the mosque of Sháh Sultán, at Constantinople where he lies buried near his own cell. "Praise be to God, who permitted me to enjoy the advantage of his conversation." He was a perfect Dervísh, knowing God, and of a pure behaviour. Sheikh Hossein Túghání Dedeh, who first saw the light at Bergofja near Sofía, lived during thirty years a poor dervísh Mevleví at the convent of the New-gate, where he followed Jelál-uddin, translated the Mesneví and read general lectures. He is buried in the precinct of this convent. He lived in my time, and I, the humble Evliya, was often favoured by being allowed to kiss his hand.

Saint-Fools, Idiots and Ecstatic, or Inspired Men, (Búdela, Molamyún, Mújazibún) Santons.

Hassan Dedeh, buried near the mosque of Mohammed II. within the gate of the dyers. He built a wooden turret (gulbeh) of the height of the minaret of the mosque, so high that no carpenter dared to fix a nail higher. It was thrown down by a gale of wind in the night, and in the morning the Saint was found blasted by the gale of death. Kisúdár Efendí has been already mentioned. Irmagháni Mohammed Efendí, born in Kojailí; he was called Irmaghání because he used to present every body with an apple. Having obtained the leave of Sultán Murád IV., he conversed at the bridge of the Bostánjí-báshí at Scutarí with the troops, amongst whom the plague was then raging, and wrote down the names of those who would die, and those who would escape. Within seven days seventy thousand souls died, as he had written in his list given to the Sultán, who was not much pleased with Irmaghání's having laid open this secret. He returned to Kojailí, where he died. Kapání Delí Sefer Dedeh, having taken his rest in an heated oven, when he came out took leave of some hundred persons, and threw himself into the sea, where he disappeared, as is universally borne witness to by the inhabitants of the Flowerhall. Seven years afterwards when the ships of Kara Khoja and Alí Bichen sailed from Algiers to Constantinople, Delí Sefer Dedeh came with them and settled at the Flowerhall. He was dumb then, and used to rove about and eat nothing but grass. The men of Kara Khoja and Alí Bichen related, that, while sailing through the straits of Ceuta for the Atlantic, they saw Delí Dedeh riding on a fish; that they took the saint on board, and that the fish followed the ship all the voyage till they reached Algiers, where it died and was buried on Delí Dedeh's intercession, who himself died the same year and lies outside of the Flowerhall near Khorossidedeh.

Sarebán Hakík Yetmish Ghrúsh Dedeh, was Aghá at Szimtorn in Hungary, and was amongst the saints of the army, which led by Sultán Mohammed III. waged war against seven hundred thousand infidels. The war being over he became dumb

for seven years, and these seven years having elapsed, he never uttered a word but yetmish ghrúsh (seventy piastres), which he continually repeated clad in the dress of a soldier of the Bosnian frontier. The Flowerhall is proverbial for its mud over all Constantinople. In these muddy streets he used to walk in winter time, and (what is astonishing) in so clean a way that he kept not only his Babújis, but also his soles, entirely free from mud. He foretold to Sultán Murád, that he would take Eriván, but lose it again within seven days, which really happened; Yetmish Ghrúsh Dedeh died at the age of seventy, and was entombed by Bairám Páshá's order in the burying place of Zírek-bashí. My Lord, Melek Ahmed Páshá, related to me from Sultán Murád's own mouth, that he heard continually in the camp the words of Yetmish Ghrúsh, who, then however, was not there but at Constantinople.

Eskijí Dedeh, a great fool and (of consequence) a great saint. He gave to Jowán Kapijí a seal made of rice-flour, and the same week he got the seals of the Empire as grand vezír. He is buried at Karamán, where he lived. Na'lenjí Hossein Chelebí, who dressed in a wide gown (jubbeh) and with slippers, used to go round to all the great, from whom he collected money, which he distributed amongst the orphans. He dressed them cleanly, taught them music, and placed them in the service of vezírs and other great men. He died the very same day, that the news of the fall of Baghdád arrived at Constantinople. A'shúm Dedeh lodged at Suráj-khanah, (saddlers' house) he walked about never speaking a word, and used to clear the high road of stones. Diváneh Dokhání Kuster Dedeh; he was much given to the use of snuff, and boys often amused themselves by filling his hand with dust instead, which he took readily, so that many a time he snuffed up more than a hundred derhems of dust a day. Kisúdár Seid Abd-allah Chelebí, had been Mollá at Selanik, but left his charge after having drunk once of the bottle of Kisudár, the Saint before mentioned, and roved about bareheaded and barefooted. Kisúdár Mollá Mustafá Chelebí, being Moderris at the mosque of Kazánjílar (kettle-makers), met with Kisúdar, and made a legacy of his books to the mosque of Khair-ud-dín. He performed many deeds and works which preachers on the Chair could not attain. He died when, I, the humble Evliyá, undertook the journey to Trebízonde. Bulbul Diváneşsí (the fool of the nightingales) used to walk about carrying a cage with a nightingale in it, which sang even in winter. Dabbágh Diváneşsí (the fool of the tanners) used to walk naked in Constantinople, and lived in winter at Ok-maidán sweating, in the deepest snow. Boinúzlí Diváneh (the horn-fool) lodged in the house of a janissary, called Ahmed Dedeh Kojárish Oghlí. In the long days, he used to sit upon the bridge of the Sal-khánah of Kassim Páshá, and say to all who passed, "Shalla" (instead of Inshallah, if it please God) "you'll go to the Ka'bah!" The wonder was, that he knew men by their names, whom he had never seen before and saluted them as old acquaintances; and instantly remembered those whom he had

not seen for twenty or thirty years, as well as the names of all their relations. His bosom was filled with horns of goats, gazelles, and sheep. Merry fellows frequently went to try him, by saying, "Ahmed, show me my horn?" If they happened to be married he would answer by some anecdote of their wives, and would give to some a small, to others a great horn from his collection. If the man, who asked, was not married, he used to answer, "thy horn is not grown yet." Sometimes Christians or Jews would mingle, in disguise, amongst those who crowded round him, but he never spoke a word to them, and when asked the reason, said, "they are Infidels and Jews," and then in anger insultingly turned his back to them. If some one said, "Ahmed Dedeh, I'll give thee a horn, dance a little," he would get up instantly, knock with the fingers of his right hand like a stork, and begin to dance like Venus in the sky, during which dance people brought him all kinds of horns. If you went to him a month afterwards and asked where your horn was, he would put his hand into his bosom and shew you the very same, which you had given him. If he had said to the same person three times, "Shalla, you'll see the Ka'bah," it was certain that this person was to undertake the pilgrimage. In brief, he was a lightheaded, merry fool. Since he undertook the journey into Abyssinia and the country of the Negroes, we have not heard of him.

Pápás Divánch (the mad priest) at Galata. He was a pleasant fool, with whose manners the whole world was pleased, and whose tricks we have amply described in our work Shaka-náméh (or perhaps Shifa-náméh). Dúrmish Dedeh at the Castle of Rúmelí; all the sailors used to give him in passing an occa of meat. He advised some captains to undertake such a voyage, and others not to sail for such a place, and his advice, if followed, turned to their advantage. Sumulkí Dedeh on the Hippodrome; if he threw bones to a man passing, that man was sure to get that day some advantage in the diván, but if he spat upon him it was the contrary. Ilikjí Divaneh, a fool without tongue, who used to eat nothing but ilek (probably a kind of paste, or cake). The women who sell ilek were always near him. He showed with his fingers the man from whom he desired an ilek, which if he got, he broke instantly and eat with great pleasure. It is known that when the hangman tortures a thief, he makes him swallow a kind of gauze (borunjik) which is then dragged up again with a fathom, so to turn up the stomach and bile. It is surprising that the swallowing gauze, instead of being a torture to this Saint-fool, gave him the greatest delight, and that nobody ever saw the least evacuation from him. Saving your presence. Having never spoken a word, he went the day before his death to one of his friends, to whom he recommended to wash his corpse, to pray over it, and to bury it before the gate of Sílívrí, where all sufferers from palpitation of the heart would be cured by drinking water, with a little of the dust from his grave in it. This place is actually visited for this purpose.

The Sultán of all Saints-fools is Minkání Mohammed Chelebí, called Sabáh Sabáh, son of the Chaúsh Kyaya of the Janissaries. Having foretold to his father that he would die next morning (sabáh) he retained that word as his name. He used to spit in the faces of those to whom he took a dislike large quantities of phlegm, which I saw him do once to a friend of mine. He accompanied all parties of pleasure on shore and on sea, and roved day and night through the streets of Constantinople. At the time Kara Mustafá Páshá was grand vezír, he one day made a great riot at the diván for the deliverance of his mother from prison, who had been confined for smoking tobacco. "Release," said he, "the women and confine the men, which if you do I don't care for, as I have no father." Thus he got his mother released. One day having met at Meit Iskelessí a Jew's funeral, he mingled amongst the Jews, who thereupon cried out, that they were burying one of their own people and not a Moslim. The fool silenced them by spitting in their faces, and kicked and rated them so, that they lost their senses and ran away, leaving the corpse in the middle of the street; because they are superstitiously afraid that even a Moslim passing under, or above a coffin, the dead becomes a witch or the devil himself. At last he made his peace with them for some piastres. Another time he cried during three days, that there was fire at the Prince's Islands; on the fourth day a great fire broke out at Constantinople, and lasted three days, which shewed, that Sabáh was not a mere fool. Sheikh Mohammed, otherwise called Kazí Zádeh, the sheikh of Sultán Murád IV., was born at Sofía, and succeeded to the Sheikh of the Dragomán, Omer Efendí. He attacked the Sofís as their declared antagonist; when he accompanied Sultán Murád on the expedition to Baghdád, he not only did not visit the tomb of Mevlaná Jelál-ud-dín at Konia, but prevented others also from visiting it. Sultán Murád having sent twice for him, he refused to come; the Sultán angry, sent a third messenger, who running full speed met the sheikh on the way, and came against him with such force, that the sheikh fell and broke his leg, and thus he never saw Mevlaná's tomb. He was one of the greatest sheikhs of this century, distinguished by his eloquence and penetration, in which he was unparalleled in his time. He was transferred from the mosque of Báyazíd to that of Ayá Sófiyah, where he preached to an immense audience. He also left some good poems under the poetical name of Ilmí. Mollá Nigissárí Zadeh, buried at the mosque of A'áshik Pashá, composed no less than an hundred and six valuable works. Mollá Hassám-ud-dín lies near the bath of Sultán Selím. Mollá Kara Hassan Efendí, buried in the convent of Emír Bokhárá. Mollá Harem Chelebí from Ak-seráï, buried near Kemál Páshá Zádeh. Mollá Kuchúk Táj-ud-dín Ibrahím Chelebí from Hamíd, buried at Emír Bokhárá's convent. Mollá Ibrahím Ben Ni'met-allah lies outside of the Crooked gate. Mollá Sinán-ud-dín, the Imám of the Súleimánieh, who used

to attract great crowds by the harmony of his voice, is buried at the mesjid of Koghají Dedeh, near the mosque of Selím Khán. Sheikh Mosslah-ud-dín, the son of Sheikh Wefá, entombed in the mausoleum of A'áshik Páshá.

Well informed men know, that the great sheikhs may be classed in two principal orders, — that of Khalvetí, and that of Nakshbendí; but according to the tradition, which says, "The ways to God are as manifold as the souls," there are many thousand ways and religious orders. After the Khalvetí and Nakshbendí, rank first — the Bairámí, Wahidí, Zeiní, Mevleví, Rúshení, Gulshení, Begtashí, Ni'metallahí, Núrbakhshí, and one hundred and forty other orders of dervíshes like these, which are all derived from the Nakshbendí originating from Abúbekr. The Wahidí trace their origin to Omar, the Zeiní to Osmán, the Khalvetí to 'Alí. The first sheikh at Constantinople was Habíb Karamání, buried at the convent of Ja'ferábád at Súlijeh, opposite Eyyúb, who had seventy thousand disciples. His successor was Sheikh Oveis, buried at the convent of Koja Mustafá Páshá, formerly a convent of Nuns, but converted into one of dervíshes by Mohammed II. Koja Mustafá Páshá, vezír of Báyazíd II. built the mosque. The Zeinís became famous by their twelve sheikhs called 'Ibád (servants). The successors of Yahyaí Shirwání were Seyyid Omer Rúshení and Gulshení. The most famous orders of dervíshes are the Gulshení, Mevleví, Khalvetí, Jelvetí, Sinání, Begtáshí. The sultan of poets Revání, born at Adrianople, lies near the Forty Fountains in the courtyard of his own mosque. His diván is one of the most valuable of works.

Having finished (God be thanked for it!) all the funeral monuments existing within the town of Constantinople, we will now proceed to the suburbs of the Capital.

SECTION XLV.

Of the Suburbs of Constantinople.

The suburb outside the Seven Towers was at the time of the infidels a Lazaret, where people who came by roads infected by the plague were obliged to remain seven days. After the conquest by Mohammed II. the Lazaret was changed into shops for tanners and butchers. It is now a well inhabited suburb with a great mosque (jamí), seven small ones (mesjids), a bath (hammám), seven establishments for distributing water (sebíl), three convents (tekíeh), three hundred houses of tanners, fifty of limemakers, and seventy of chalkmakers; and is chiefly inhabited by unmarried men. In time of war this suburb affords five thousand stout tanners. The offensive smell prevents great people from taking up their abode here, but the inhabitants are so accustomed to it, that if any person perfumed with musk approaches them they feel annoyed. They are wealthy people, a blessing they owe to the saint of tanners, Saint Ahúrán, who one day having carried dogs

excrements in his apron, was asked what he had got; when, actuated by false shame, he replied, "Money,"—and money it was. To the recollection of this miracle the tanners owe their wealth; it is a known anecdote, that a tanner, named Hají Alí, possessed dogs' excrement, which he had collected during forty years, and for which he was offered, by English merchants, 40,000 piastres, but did not sell it. Outside this suburb is a fountain, where on a square piece of marble is engraved a goose, of admirable workmanship. This fountain goes by the name of Kázlí Cheshmeh, or the fountain of the goose.

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SECTION XLVI.

The Imáret of the New-gate.

Outside of the New-gate is a suburb of five hundred delightful houses with gardens. Here is the mosque, convent, and bath of Merguez Efendí, and a house of Wevlevís, with lodging for seventy Mevlevís, and a room for their religious exercises (sinán-khánah), surrounded by high trees. Athárí, a famous Pehleván, wrote on the walls of this convent in large letters the words, "We have Al-'azíz al-hekím, and he is the worthiest, the greatest," and then painted a lioness, which is the admiration of all who see it; many poets have composed verses on it. This suburb has seventy shops, excellent water, and many places visited for devotion. My salutations to you!

SECTION XLVII.

The Quarter of the Artillerymen.

So called because the artillerymen were stationed here in the time of Mohammed II., when war, on the side of Rumelí, was resolved on. It lies on an elevated ground laid out in gardens. The principal mosque is that of Nishánjí Páshá; besides which there are seven mesjids, a convent, seven kháns, a small bath, built by Kara Chaúsh, the Aghá of the Janissaries, and a small market (súk) in which, however, you find every thing. It enjoys good air, and the advantage of the water of the Forty Fountains. The best and most solid palace is that of Melek Ahmed Páshá, adorned with numerous koshks and baths, and a fine basin of water which is under the inspection of the Náib of Eyyúb. The fountains of the palace of Deftardár Nishánjí Páshá and of J rjí Páshá are adorned with chronographs.

SECTION XLVIII.

The Quarter of the Tent-pitchers (Mohalleí Otákjián).

Its name is derived, like the preceding quarter of the artillerymen (Mahalleí Topjián) from the circumstance, that the tent-pitchers of the army had their station here, when war was about to be made against Rúmelí in the time of Moham-

med II. It has a salubrious air, fine gardens, more than two thousand houses, four mosques, seventeen mesjids, six convents, and three kháns; the best convent is that of Emír Bokhára, which, with the mosque of the market, is of Sinán's building. It is situated on a height, about a thousand paces outside of Egrí-kapú (the Crooked-gate), and is subject to the Mollá of Eyyúb.

SECTION XLIX.

The Suburb of Nishánjí Páshá.

An extensive quarter of nearly three thousand houses, situated on a lofty height on the western side of the town. The mosque of Nishánjí Páshá towers above all the rest, and is adorned with a chronograph by Melhem. There are fifty mesjids, four convents, a bath, and twenty shops, but no khán. The bath is an incomparable work, built by Sinán Páshá in the time of Sultán Súleimán.

SECTION L.

The Suburb of the Potters, called Mahallei Chomlekjián, or Chomlekjilar Mahallessi.

It is situated on a level surface on the sea-shore outside of Constantinople to the west. There are a thousand houses, surrounded with fine gardens and koshks, and four scalas or landing places (iskeleh); viz. that of Yá Wúdúd, of Zál Páshá, of Khoja Efendí and of the Defterdár.

On the opposite side of this quarter are the suburbs of Kháss-kóï and Pírí Páshá, separated from it by the sea, yet so near that you can discern the men and women. This suburb has its Súbáshí (officer of the police) and (Kazí) judge, under the Mollá of Eyyúb. It contains some mosques, wherein the prayer of Friday is said; the largest is that of Zál Páshá, which is adorned with three hundred and sixty-six glass windows, the finest of all the mosques in the Ottoman Empire built by vezírs. From the North you ascend the court-yard by a flight of steps; there are six lodgings for students. The complete description of this mosque would alone require a volume. Architectural ornaments and decorations are nowhere lavished in so prodigal a way as here. The minute carvings and arabesques, with which the mihráb minber (pulpit of Friday prayer), and mahfil of the Muëzzins (place of the Muëzzins in the mosque) are adorned, may be best compared with those in the mosque at Sinope. The court-yard is surrounded on three sides by the cloisters of the college. The Minaret is of exquisite workmanship. The Architect Sinán, in this building, displayed his utmost art. The mosque of Defterdár Nazlí Mahommed Páshá is a little old mosque near Defterdár-iskelessi. The builder was one of Sultán Súleiman's defterdárs. Besides this mosque you may count no less than one hundred and seventy mesjids, but without dining establishments (imáret), a khán and seven convents. The famous

Cháush of the Janissaries, Kara Mezák, who led the rebellion against Osman II., and put to death that unfortunate prince, built here in the middle of a garden a fine house for Mevlevís, which having been thrown down by an earthquake, the place was again converted into a garden. On both sides of the principal street are about three hundred shops of handicraftsmen of every description, but especially farriers. On either side of the great road also, are about two hundred shops of potters, filled with works of terra sigillata of lime from Kághid Khánah, and from Sariyarí. The cans, cups, and drinking vases, which are made here, only find their match in those of China, or in the fayence, manufactured outside of Nicæa. The lime of this place has, however, a quality to be met with no where else; it refreshes the brains of those who drink out of the vessels made from it; and affords a fair commentary on the verse of the Korán, which says, "That every thing is vivified by water." The great manufacturers in pottery sell their cans at from forty to fifty piastres each, as presents for vezírs and other great men. The fountains of Khalíl Aghá, Sokollí Mohammed Pashá, Sháh Sultán, and Defterdár Nazlí, are adorned with chronographs. There are places of pilgrimage (Ziáretgáh) at Zál Páshá, and the tombs of Mollá Moselí Efendí, the son of Bálí Efendí, who wrote notes on the Miftáh; of Mollá Ahmed, known as a poet by the name of Káf Zádeh; of Mollá Bakí Efendí; of Sheíkh Pír Ahmed and of Sheikh Mahmúd Al-Karamání.

SECTION LI.

Of the great Suburb of Eyyúb.

Eyyúb is a large town, of no less than two hour's circumference, on the western side of Constantinople, to which it is joined by a continuation of palaces along the shores of the port. It is ruled by a Mollá, who, according to the institution of Mohamed II. is appointed with five hundred aspers. Seven hundred villages belong to his jurisdiction, with twenty six Náibs, or substitutes. His legal revenue amounts annually to ten thousand piastres. There is also a particular Súbáshí and Mutewellí (administrator.) It is not surrounded by walls, but is confined on one side by the sea, and opposite to it stands the village of Súlijeh. The houses and palaces laid down in the registers amount to nine thousand eight hundred. The distance from Zál-Páshá, along the seashore towards Kághid-Khánah, to the palace of Jowán Kapújí is three thousand paces; beyond these places dwell the bricklayers. In the opposite direction from the mosque of Zál Páshá to the Koshk of Edris is also three thousand paces, and the same number from Zál-Páshá to Bulbuldereh, to Topjilar and to Nishánjí-Páshá.

Description of the Mosque of Eyyúb.

This fine mosque was built by Mohamed II. in honour of Eyyúb on the seashore·

The great cupola, to which is attached a half arc on the side of the mihráb, has no columns within, but is alone supported by strong vaults. The mihráb and minber are destitute of ornament. On the right side is the place for the emperor. There are two gates; one, the principal entrance, opposite the mihráb, and the other on the right hand. On the first are written in large gilt letters the words: "God be praised, His house has been made habitable." On the right, and on the left, is a minaret with a single gallery. The Courtyard, which is surrounded on three sides by the cloister of the college, has in the middle a high koshk supported by marble columns; between this koshk and the tomb of Eyyúb stand two immense plane trees, under the extensive shade of which people perform their prayers. This courtyard has also two gates, the western one leading to another exterior courtyard planted with seven plane and a great number of mulberry trees; upon both sides are water-pipes for ablution. Of the colleges of the town of Eyyúb, that of the same name and that of Sokollí Mohammed Páshá are the principal. Amongst the houses for reading the Korán (dár-ul-kirayet) that of Sa'd-ud-dín Khoja Zádeh is the first, and amongst the palaces that of Alí Páshá deserves to be distinguished as the work of the architect Sinán. The bath of Eyyúb was built by Mohammed II., with separate rooms for men and women, besides six hundred private baths.

The Water-establishments are, the Sebíl of Sultán Ahmed in the courtyard of the mosque; that of Kassim-páshá near his monument; the fountain of Resúl Páshá built with three corners at the head of the landing place, and that of the market with the chronograph marking the year 975. Of shops there are no less than a thousand and eight-five, no bezestán, but markets (charshú), where every thing is to be found, such as those of the cobblers (khafláf) of the millinen (lebbán) and sellers of toys (oyúnják). The yoghúrd and kaimák (sour milk and cream) of this place are excellent; every Friday, when many thousands repair here to visit the tomb of Eyyúb, the merchants stand ready in their shops to serve them with excellent cream and honey.

The Walks of Eyyúb.

On the road to Kághid Khánah stands Koplijá Ayazmah on a high hill within a tuft of trees. Persons ill of the quartan ague are cured of it, if during three weeks they drink every morning of the water of this spring. The walk of Agaskessí is also situated on elevated ground looking towards the canal of the Black sea. The walk Jindí Meidání is at the end of Eyyúb on the way to Kághid Khánah. Every Friday some thousand horsemen assemble here to perform their exercises. The walk of Kiamish, frequented by the lovers of fishing for groundlings (Kia bálighí) which are only to be found here; though a black and not shining fish, yet they have a very good taste, no smell, and cause no indigestion however plentifully you may eat of them. The walk of the sea-bath

(Denis hamámí); every Friday a great number of people crowd to this place, where those who like, bathe in the sea amongst the small islands. Here the lover and the beloved mingle without restraint, and take delight in embracing each other, swimming in the sea. You fancy you behold the angels of the sea swimming amongst the angels of mankind dressed in blue aprons. Such a delightful bathing place is no where to be found, but at Eyyúb. The walk of Ján Koyússí. North of Eyyúb on the burying ground stand some houses. There is an old well that goes by the name of Ján Koyússí, the well of souls. If a person who has lost any thing performs here a prayer of two rika'át devoting the merit of it to Yussúf, and asking that great Prophet to describe to him what he or his relations have done amiss, a voice is heard from the bottom of the well describing the place where the lost thing or person is to be found. This well answers to everything except about the five hidden things, (which as the Prophet declared nobody knows but God), as for example, if any one should ask, "Whether the child in the mother's womb is a boy, or a girl?" in that case no answer is returned but "stay a little." I, the humble Evliyá, having myself inquired one day at this well, where my uncle Osmán then was, and what he was doing, received the answer, that he was buying flour at Aidinjik, and would soon join me; he having arrived thirteen days after, I asked him where he had been, and what he had been doing on such a day, he replied, "that he had been buying flour at Aidinjik." The walk of Edrís Koskh, built by Sheikh Edrís of the order of Bairámís; in the time of Sultán Mustafá his convent was levelled to the ground, the sheikh having been accused of impiety. There only remains now a fountain and some trees. The walk of the Forty Cypresses, a fine meadow and beautiful walk. The walk of Bulbuldereh, the vale of nightingales, so called on account of the great number of nightingales that here pour forth delight into the ears. The inhabitants of Eyyúb are for the greatest part fair, and of the class of 'Ulemas, and are called Kúrbánjí, or Sacrificers, because when a number of people vow a sacrifice to Eyyúb, they slay it (sheep) in their houses and let all partake of it. It is for this reason that the wits of Constantinople call the inhabitants of Eyyúb by the name of Kúrbánjí and Koljákjí.

Praiseworthy Products of Constantinople.

The most excellent white bread, kaimák, yoghúrd, peaches, apricots, and pomegranates. The herons, that have their nests in the two great plane-trees in the courtyard of the mosque drop every year two plumes of feathers upon the tomb of Eyyúb.

Description of the Sepulchral Monuments of Eyyúb.

The first is that of Kháled Ben Zeid Eba Eyyúb, the Ansarite, the companion

of the Prophet. When the Prophet fled from Mecca to Medina under the guidance of Gabriel, who held the bridle of his camel, it fell upon its knees before the house of Eba Eyyúb, who received the Prophet as his guest, by which act he insured to himself the favour, that the Prophet's tomb now stands on the site of his house. Eba Eyyúb was one of the Prophet's most faithful companions, both in time of peace and war; and has preserved many traditions from him. Under the reign of Moavia, the son of Sofián, the Ommiad, he with Moslemah twice headed an expedition against Constantinople. From the first he returned to Damascus with a rich booty; in the second he conquered Galata, and a truce having been concluded with the Emperor on the condition that he, Eyyúb, should be allowed to make the prilgrimage to Ayá Sófiyah to perform his devotions there, or at the place of Solomon, he was killed on his return before the Crooked gate, by a stone cast down upon him by the infidels. There is, however a tradition, which says, that he died of dysentery. Mahommed II. having laid siege to Constantinople was, with his seventy saint attendants, seven whole days searching for his tomb. At last Ak-shems-ud-dín exclaimed, "Good news, my Prince, of Eyyúb's tomb," thus saying he began to pray and then fell asleep. Some interpreted this sleep as a veil cast by shame over his ignorance of the tomb; but after some time, he raised his head, his eyes became blood-shot, the sweat ran from his forehead, and he said to the Sultán, "Eyyúb's tomb is on the very spot where I spread the carpet for prayer." Upon this, three of his attendants together with the Sheikh and Sultán began to dig up the ground, when at the depth of three yards they found a square stone of verd antique on which was written in Cúfic letters; "This is the tomb of Eba Eyyúb." They lifted up the stone, and found below it the body of Eyyúb wrapt up in a saffron-coloured shroud, with a brazen play-ball in his hand fresh and well preserved. They replaced the stone, formed a little mound of the earth they had dug up, and laid the foundation of the mausoleum amidst the prayers of the whole army. The cupola, the mosque, the college, the khán, the bath, the dining establishment and the market were built by Mohammed II. and all his successors added some improvement to its splendour, so that his funeral monument resembles now a koshk of Paradise. The windows of the mausoleum look into the courtyard of the mosque, the walls are cased with china, and his tomb is surrounded by a silver grating; his banner being placed at his head. It is full of gold and silver lamps, of candlesticks with candles of camphor as high as a man, of censers and of vases for rosewater (bokhúrdán and gulábdán) set with jewels. The Koráns of old writing are no where to be found in such numbers and splendor as here, unless it be at the tomb of Alí, and such precious gifts, trappings and suspended ornaments are to be met with only in the mosque of Sultán Ahmed I. At the feet of the Saint is a cistern, from which all those, who visit the tomb drink, and are with God's assistance freed from their diseases; the

tablets, with inscriptions in gold, which adorn the walls have not their equal except in the mausoleum of Alí. A full description of this tomb would alone require a complete work. God bless him, and us through his interference!

The funeral monument of Abú Sa'úd Efendí. He was born at Muderris Kóï a village in the neighbourhood of Constantinople, and was the most learned divine since the days of the Prophet, and called therefore a second Na'mán. His commentary on the Korán extends to twenty-four sciences and is extracted from seventeen hundred other commentaries, and has therefore no equal. He was Sultán Súleiman's Muftí. Following the doctrine of external worship he railed at the Mystics, but at last Gulshení, the great Mystic, in the presence of Sultan Súleimán, succeeded in convincing him, and obtained from him his fetvas, declaring the dances (devr) of the Dervíshes legal. He received also instruction from another Mystic, Ommí Sinán, and opposed himself to those who were of a different opinion. He died in the year 972 (1564). His tomb, a cupola with iron-railed windows and marble columns, is near Eyyúb's in the milk-market. Close to it is his cell (záwieh), a school for boys (mekteb), an establishment for distributing water (sebíl), and a place of annual pilgrimage. His son is buried near him.

The tomb of the son of Hossein Bikara, the son of Timúr, known by the name of Bedí'í-uz-zeman (the wonder of his time); he threw himself at the feet of Sultán Murád IV. at Tabríz, came with him to Constantinople, died of the plague, and is buried in the courtyard of the mosque. The brother of Muftí Ahmed Efendí, who was preacher at Sultán Eyyúb and died in the year 1020 (1611), is also buried at Eyyúb. He travelled with much difficulty in Persia on account of his name Omar, which is not usual there (the substitute for it (God forbid!) is the name of Yemán. Mollá Khoja Abd-ul-'azíz Efendí buried at Eyyúb near his father. He and his brother Es'ad Efendí, known by the name of Khoja Zadeler, were both at the same time chief judges of Rúmelí and Anatolí. Mollá Sheikh Mohammed Efendí, the son of the Khoja of Sultán Murád, died 1011 (1601); his funeral prayer was performed in the mosque of Eyyúb by Mohammed Efendi from Scutari. He was profoundly learned in all kind of sciences and a remarkably good poet. Sheikh Jelíl Alí Ben Khizr, celebrated by the name of Fazil Alí Beg; he was of the family of Edebálí, the famous Sheikh of Sultán Osmán's time: he girded Sultán Ahmed I. with the sword in the mosque of Sultán Eyyúb, where he lies buried. Sheikh Eyyúbí Mahmúd Efendí, the successor of Yakúb Efendí, one of the great saints of the order Khalvetí: he built a convent near the mosque of Jezerí Kassim Páshá, where he is buried. The Sheikh of the Sheikhs, the great reader of the Korán, Ahmed Efendí Al-missrí was the teacher of the Sultán, and a great master in the art of reading the Korán. He died Imám of the mosque of Eyyúb in the year 1000 (1591) and was buried within the enclosure of the mausoleum

of Sokollí Mohammed Páshá. He was the master of Evliyá Efendí, the master of me, poor Evliyá, the traveller. The Muftí Hamed Efendí is also buried at Eyyúb; he founded a mosque and a college at Constantinople, at the place called the elephant's height. I, the humble Evliyá, frequented, during seven years the general lectures (dersí-a'ám) in this college under Akhfash Efendí. Wankúlí (the author of the Arabic Dictionary printed at Constantinople) was one of his disciples. He died in the year 985 (1577). Mollá Khoja Zádeh Mesúd Chelebí, buried within the enclosure of the school, which his father had built at Eyyúb. Mollá Sarí Mosslah-ud-dín, from Amasia, buried underneath a window of the mosque of Eyyúb; an excellent Persian scholar. Mollá Abd-allah Martelos Zádeh born at Constantinople, is buried at Eyyúb near Hamed Efendí; celebrated for his learning. Mollá Sa'd-ud-dín Ben Hassan, famous by the name of Khoja Zádeh, died while performing ablution at Ayá Sófiyah, and is buried within the enclosure of the reading house, which he built at Eyyúb. The monument of Kara Mustafá Páshá, the conqueror of Cyprus, is buried within the interior gate of the left side of the court-yard of Eyyúb underneath a cupola: his victorious bow and arrow are suspended at his head. Mollá Sáchlí Zádeh Efendí the first, buried in the vicinity of Eyyúb. Mollá Pír Mohammed Azmí Efendí, died in the year 1040 (1630). Kíz Guzel Seyáwúsh Páshá, the vezír of Súleimán Khán, buried beneath a high cupola in the market-place, built by the great architect Sinán; the chronograph is written on the window, which looks towards the great road. Mollá Bábá Zádeh Mohammed Efendí, buried in a separate enclosure. Mollá Mohammed Ben Abd-allah, famous by the name of Hasbí Mollassí. Mollá Mohammed Bakír, known by the name of Dúk Habbí Zádeh, died in the same hour as the Persian Prince Hyder Mirza, which occasioned at the time much talk about the simultaneous deaths of these two Persian gentlemen. Mollá Khojágí Zádeh Mustafá Efendí, a good and learned man. The virtuous, the learned, Mollá Sheikh Abd-ul-kader Ben Elhájí Mojed, that is the Muftí Sheikhí Efendí, is buried near the mausoleum of Eyyúb. Mollá Feridún Beg, the Nishánjí, whose name is Ahmed, and who was educated by Chiví Zádeh, was the Nishánjí of Mohammed III., whose ascent to the throne he solemnized by chronographs. Sheikh Bábá Mahmúd Efendí, a native of Philippolis and a good poet. Besides many of his own compositions, he copied the commentary of Abú Sa'úd. In prose and poetry he was a second Jámí. His tomb is a place of pilgrimage * for divines. Ghází Pellák Mustafá Páshá, Súleiman's vezír and Kapúdán Páshá, who took the sea with forty galleys and sailed round the Cape to the Arabian gulf, to Lahsa and

* Zíáret, (visitation or pilgrimage), is one of the words mostly used to designate a tomb, visited on account of the fame of the deceased; the other synonymous terms for funeral monuments are, markad (monument), kubbeh (cupola) and the most common, turbah, translated mausoleum, but which signifies properly a mound of earth (from turáb) and preserves the ancient idea of the tumulus.

Basra, from whence he proceeded to Baghdád, and was present at its siege and conquest. He died at Constantinople vezír of the cupola, and was buried beneath a separate one before the imperial gate of Eyyúb. Kandí Mustafá, the son of Jelál, the Nishánjí, buried with his brother Saleh at Eyyúb in the enclosure of his own mosque. Mollá Mohammed Ben Mohammed, famous by the name of Ibn-en-nejár, a native of Karamania, buried at Eyyúb. Mollá Ja'fer Efendí, the son of Abd-en-nebí Efendí, the uncle of Abú-Sa'úd, is buried in the mosque of Jezerí Kassim Páshá at Eyyúb. Mollá Mohammed Emín Karabághí, a native of Shirván, buried at Eyyúb opposite the mosque of Sháh Sultán. Mollá Alí Ben Abd-ul-'azíz, celebrated by the name of Ommveled Zádeh, buried near Mohammed the son of Abú Sa'úd, died 981 (1573). Mollá Asa'd Efendí, son of Sa'd-ud-dín II., buried near his father at Eyyúb; he wrote seventy-six works on different subjects of the law: a second Abú Sa'úd. Mevlaná Seyyid Kassim Ghubárí from Amed, buried near Eyyúb; he was an eloquent, well-bred, sweet-tongued man, whose conversation exhilarated many melancholy faces. Mollá Saleh Efendí, the adopted son of Sa'd-ud-dín, the Khoja of Murád III.; at the age of forty years he had already written ninety-six works, which is the more astonishing, as his time was taken up with the duties of his charge. He was a second Haníseh, and was buried according to his will near his father. Thabanjí Yassí Mohammed Pashá, the vezír of Murád IV., lies near Sultán Eyyúb. Mollá Alí Ben Mohammed Osmán, the younger brother of Khoja Omar Efendí; a very pious man, who used to perform regularly his five prayers in the mosque of Sultán Mohammed, and to mutter continually praises and prayers. Mollá Seyyid Mohammed Ben Mohammed, the descendant of Sheikh Burhán-ud-dín, who is interred in the place Egerder in the province of Hamíd; he is buried in the mausoleum, which he built himself at Eyyúb: my father was on terms of intimacy with him. Mohammed Ben Hassám, celebrated by the name of Chelebí Zádeh, died 1043 (1633); the funeral prayer over him was performed at the mosque of Sultán Mohammed II., and the body buried near Eyyúb: I received many benefits from him. Mollá Nilijeh Mustafá, buried at Eyyúb. Mússa Chelebí, the favourite companion of Sultán Murád IV.; he was given up by Rejeb Páshá to the rebel Sipahís, and his body torn in pieces at the Seráï of Ibrahím Páshá. Sultán Murád IV. assisted at his funeral prayer, and his body was entombed at Eyyúb within an iron enclosure looking on to the great road: the chronograph is written in gold letters on an azure ground. Kara Mollá Sunbul Efendí, buried at Eyyúb. Ferhád Páshá, the vezír of Murád III. and Mohammed IV., is buried near the landing place of Eyyúb in a mausoleum built by Sinán. Sheker-Pára Khatún, viz. Lady Sugarbit, the favourite Sultána of Sultán Ibrahím, built her mausoleum near the landing place of Eyyúb, but having been exiled to Ibrím, and having died in Egypt, her monument re-

mained empty. Mollá Ghanayí Efendí, the poet of Murád III., buried opposite the house of Abú Sa'íd beneath a window looking on to the great road: he wrote a diván and a work called Bahr-námáh. Kassim Páshá's monument is in the market place. Ja'fer Páshá the vezír of Selím II and Murád III; his monument is on the side of the middle street of Eyyúb: he died 995 (1586). Sokollí Koja Mohammed Páshá, the grand vezír of the Ottoman empire during the reigns of Suleimán, Selim II. and Murád III, who, after having been at the head of affairs for forty years, was killed in the diván by a mad soldier from the frontier, in the year 987 (1579): amongst the monuments of vezirs, there is none greater than his, it has a dining hall and college attached to it; it was built by Sinán. Sheikh Bábá Yússúf of the order of the Dervíshes Bairamí buried at the koshk of Edrís. Pertev Páshá, the vezír of Súleimán. On the same day that the castle of Siget fell after Súleimán's death, the news arrived, that Guláï in Transylvania had been conquered by Pertev Páshá at the head of eighty-seven thousand men. Pertev Páshá was buried at Eyyúb, and Sinán the great architect built a cupola over his grave. My salutations to you!

SECTION LII.

Of the suburb Sulija, its Mosques, Colleges, Kháns, Convents, Palaces, and Monuments.

Súlija is a pleasant town or suburb situated opposite to Eyyúb on the other side of the canal, and consists of twelve hundred houses subject to a particular Súbashi, (lieutenant of police) depending from the Mollá of Eyyúb. Its various names which in all languages signify milky, being in Persian, Şendshír; Arabic, Rabtailebn; Turkish Súlija; Greek Galata, have been given on account of its excellent milk. From this place to Eyyúb you pass over in boats, but the sea is too shallow for large ships; in the time of the infidels there existed a bridge suspended by chains, the ruins of which are actually still seen. There is a walk by the waterside through meadows to the villages of Alí-beg and Kághid Khánah. The houses of Súlija extend along the seashore to where the height of Ja'fer-tágh begins. The best mosque is that of the Chaúsh-báshí, with one minaret of stone; there are besides some mesjids, four convents, a bath, a khán, fifty shops, and a fine walk at the head of the landing place. At the extremity of Súlija is the summer palace (Yállí περίαλος) of Kara Agháj, which was formerly a garden of Ibrahím Páshá, where Sultán Murád IV., pleased with the spot, used to amuse himself with looking at the crowds passing to the walks of Kághid Khánah (les eaux douces). Mohammed IV. built here an Imperial palace with an Ustá of the Bostánjis attached to it; near it is the garden of Abú Sa'úd Efendí, where the famous Mufti of that name composed his commentary Tefsír; the garden of Bazir-ghán-báshí (the head of mer-

chants); the Yállí of Ibrahím Khán Zadeh, built by Sokollí Mohammed Páshá; the Yállí of Dervísh Zádeh, a new building, without a garden; and the Yállí of Kemál Efendí a small building.

Of convents, the first to be mentioned is that of Ja'ferábád, founded by Ja'fer a servant of Sultán Súleimán, situated on high ground surrounded by trees with sofas, seats and kitchens. Sultán Súleimán sitting one day in the koshk of this convent received some Indian presents of a dining table made of Russia (India) leather, an hundred china plates, and an hundred cups, which he presented to the Convent. In the time of the rebellion these gifts were brought to the treasury; and but one drinking cup remained, made of the half of a peach's kernel (cocoa nut) which held two occas of water; the other half of the kernel is in the Imperial treasury. Sultán Selím II. used to drink the purest wine out of this cup, which contains a quantity sufficient for five men. The inscriptions and fine paintings which are seen on the stuccoed walls of this convent exceed all description; especially a gazelle on a rock, which Mání, the famous Chinese painter could not draw so well. The convent of Hassanábád, built by Hassan the Mamlúk of Pervíz Aghá, a rich man, who in the time of Sultán Murád IV. lived within the Flowerhall. The wits of Constantinople agreed to call this convent Nez-nám, the signification of which is in Russian "I dont know." It is situated on a hill commanding the finest view. As long as the founder lived he used to give, at the commencement of every month, a splendid entertainment of music and players. The convent of Abd-us-selám, with so large a garden that people may lose themselves in it.

The gardens of Alí Aghá of old Yúsúf and of Ghaní Zádeh. The last on the North side borders the Ok-maidán, and on the West looks towards the canal of Eyyúb. Pilgrimages of Súlija. — The famous caligraphist Ahmed Efendí, celebrated by the name of Kara Hisárí, is buried in the courtyard of the mosque of Chaúsh-báshí, without a cupola in a mere marble sarcophagus. He wrote the inscriptions in the mosque of Sultán Súleimán, and also that on his own tomb, which is a pattern for all caligraphists. The tomb of Habíbí the poet, one of the intimates of Sultán Selim I., is at the convent of Ja'ferábád; he was buried there because he followed the sect of Imám Ja'fer.

SECTION LVII.

Description of the Gardens and Walks of Kara Pírí Páshá.

Kara Pírí Páshá, who was vezír in the time of Báyázid II and Selím I, being much pleased with this situation, ordered a garden to be laid out, and a suburb to be built consisting of more than a thousand houses, subject to the jurisdiction of Eyyúb under a separate Súbáshí, and which to this day is called Pírí-páshá. A

Lady, of the name of Ainí, erected here a mosque and a minaret of the thickness of one brick, so delicate that all who understand anything of architecture look at it with astonishment. In the year 1000 it was repaired by Arslán Aghá, the chamberlain. The mosque of Tarshjí Zádeh Hossein Chelebí, within the place of the bricklayers, was the work of the architect Sinán, and is the only one in this quarter, the rest of it being occupied by the houses of Greeks, Armenians and Jews. At the head of the harbour is situated a bath, two hundred shops, a great number of taverns, frequented by the sailors of the ships, which are stationed in the harbour during winter, and two hundred shops of bricklayers who work on the lime which, in the summer time, is extracted from the bottom of the sea by Albanese divers. This lime remains forty days exposed to the influence of the air, and is then worked by men who knead it with their hands and feet and make it into bricks; the houses of Constantinople being covered with these bricks appear all of a red colour, peculiar to the bricks of Pírí Páshá. An Ayazmah, which is in this suburb, called the Ayazmah of the cup (sebú) causes all attacked by the ague, who drink it, to vomit, by which means they are cured. The Greeks frequent it in great numbers. Outside of Pírí Páshá, Sultán Mohammed IV, the conqueror of Yassova, Varadin, Uivár and Candia, found in a garden a pure spring, over which he built a fine fountain: the chronograph of it is inscribed on white marble in azure letters, by the caligraphist Mustafá Chelebí. I say nothing of the pilgrimages, as I know of none here.

SECTION LIV.

Of the Mosques, Convents, Kháns and Baths of Kháss-kóï.

This place consists of three thousand houses with gardens, in some of which lemons and oranges are cultivated; the houses look to the sea and belong to Jews. It is under the jurisdiction of the Mollá of Galata, and has a separate Súbáshí, Colonel of Janissáries and guard (kúllúk); there is a large and small mosque (jamí and mesjid) but no khán, college, or dining establishment. One quarter only is inhabited by Moslims and eleven by Jews, who were formerly distributed in so many jima'ts, or companies, but since the Jews' quarter in the town of Constantinople, within Jews-gate, was consumed by fire, and the ground consecrated by the mosque of the Valideh, the Jews, exiled from the town, all flocked to Kháss-kóï, where there are now twenty more companies, amounting to eleven thousand souls. Kháss-kóï is a Jews' town like Salonica, or Safet in Arabia. There are twelve synagogues and seven churches in the two Greek quarters; there is also a quarter of Armenians, six hundred shops, but no bezestán, fifty shops of tanners, one hundred wine-houses and three hundred for búza. The intoxicating applemast of the Jews (kúpelí) and the musk-wine of the Greeks (triantaphylla) are famous.

The musk-grapes, which are found here may be met with best at the island of Tenedos. The Jews cultivate fine peaches and the Greeks, cherries. The heights of Kháss-kóï are the general burying place of the Jews. They are all laid horizontally and their graves covered with white heavy stones, in a way which is to be seen nowhere else. It is some years ago since their cursed Khakhám gave them leave to be buried also in other places. Near to the Jews' cemetery of Kháss-kóï is an Ayazmah, which if drank of seven times relieves the quartan ague. It is much visited by the Greeks. At the time I, poor Evliyá, was in love, I walked on a Friday night in this burial-ground of the Jews and began to cry; "O my good fortune! O my good fortune." Having thus cried, a spectre (divgúl) started up, from which I fled calling out God's name, Ya Háfiz (O all guarding!), and hid at this Ayazmah, where I passed the night. In another place, please God! I'll relate the strange things that happened to me that night. Near to Kháss-kóï along the shore is the garden of the Arsenal, where Mohammed II. fixed his banner at the siege of Constantinople, and distributed the booty to the Moslims, and which on this account, adorned with koshks, basins, sofas, and twelve thousand trees of different kinds, was made a garden like paradise; its perfume conveys an idea of eternal life. Tall cypresses exclude the rays of the sun, the fountains murmur day and night, and innumerable birds cheer the spirits by their song. The peaches and apricots are of most exquisite taste. Sultán Ibrahím built a koshk on the shore of the sea, which may be compared to the palace of Khavarnak. Here oysters are collected which are eaten with lemon, and wine drank with them. People who do not drink wine, if they eat oysters will find them a powerful aphrodisiac; such a strengthening dish are oysters taken at the garden of the Arsenal. The fishermen pay to the U'stá, or inspector of the garden, every year twelve thousand aspers. This inspector commands in his service three hundred men. Here also are the boat-houses of the imperial boats. If the emperor wishes to go to a new palace, or anywhere else, his throne is fixed under a canopy, embroidered with jewels, on the stern of a kirlángují (swallow), a fast sailing boat, and he then views the delightful shores of the Bosphorus; or he mounts the Arab horses (koheilán), which are kept in the imperial stable of the Arsenal and delights in playing jerid and mail on the Okmeidán. So fine a spot is the garden of the Arsenal. I, poor Evliya, performed here many acts of devotion; the Bostánjís on service are all pious good men, which is the natural consequence of Ak-shems-ud-dín's blessing, who having fixed his station at this place at the siege of Constantinople, with his forty disciples, blessed all those who should serve here. Mohammed II. planted with his own hand seven cypress trees, which exceed all others in height. Ak-shems-ud-dín also planted one with his own hand, which instead of green branches puts forth white. It stands near the basin of the Thímshírlik.

SECTION LV.

Of the Houses, Gardens and Pilgrimages of Kassim Páshá.

In the time of the infidels Kassim Páshá was a monastery called Ayá Longa, but Mohammed II. converted it into a Moslim burying-ground. It is proved, that at the sieges of Constantinople by Eyyúb and Moslemah, by Harún-ur-rashíd, and by Báyazíd, when a part of the town was in possession of the besiegers, this place was the burial-ground of all the Moslims slain at the siege; and even now relics of Cúfic inscriptions are found on some stones, as I have mentioned before. Therefore it is that Súltán Mohammed II. built here an arsenal of seven arches, and a council room for the Kapúdán Páshá.* The town of Constantinople growing too narrow for the throngs of people, the great monarch Sultán Súleimán commanded his vezírs, the conqueror of Napoli, (di Romania) Kassim Páshá, the conqueror of Chios, Piáleh Páshá, the conqueror of Akhiska, Ferhád Páshá and the conqueror of Alaeddevlet, Ayás Páshá, to build the suburb called now Kassim-páshá. It is in the jurisdiction of the Mollá of Galata; its civil commanding officers are the Kapúdán Páshá, the Kyayá Beg of the arsenal and the Subáshí. There are one thousand and eighty-five walled houses with gardens. Koja Piáleh Páshá, the High Admiral, who had twelve thousand prisoners, his slaves, employed them in building at the extremity of Kassim-páshá a mosque, a college and a convent. This mosque not being frequented, he cut a canal from the harbour to it (near an hour's distance), so that the sea washed the foot of the mosque, which was then more visited on account of the gardens and plantations on both sides of the canal. After his death the canal being neglected, and boats unable any longer to navigate it, it happened that every one advanced his house on the banks according to his fancy so that very soon the whole canal was obliterated. My father however told me, that he had seen the sea at Kassim-páshá come up to the place called Dortaghezli-cháh. It would be easy to re-establish the canal, if government would do it.

Description of the Imperial Arsenal.

This building was erected by Súleimán I, who built a magazine for powder, seventy barracks for captains, eight others covered with lead, a new council room, the prison (bagno) the koshk of the place for playing the jeríd, the gate of Sháh-kúlí, and the landing place of Meit (the dead). The Kapúdán Páshá commands by Súleimán's constitutional laws, twelve thousand Arabs, one hundred and fifty interior and as many exterior captains, seventy Arab Aghás invested with drum

* The garden and burying-ground have since been converted into an establishment of docks and hangárs; and the writer of these lines himself saw the last trees cut down, and the last tombstones carried off, in the time of Kapúdán Hossein Páshá.

and horse-tail, and forty banners of infidels, who row the galleys (kurek-keshán). He also built thirty-five hangárs (vaulted magazines) with towering roofs, to each of which an inspector was attached. Three hundred Arabs were appointed for the service of the prison, and the captains made the whole night the round of the thirty five hangárs. Thirty-five other captains made the round outside, in the town, because in Sultán Súleimán's time there were in the bagno and in the tower of Galata no less than thirty thousand prisoners, who were kept in order by wardens and inspectors. Besides these there is the prison of Sanapula * (Santa Apollonia ?) which is so well constructed that escape from it is impossible ; a bird could not find its way out. The floor is paved with marble so that escape by excavation is impracticable.

Kassim Páshá is so well inhabited, that no place on its seven hills and vallies remains uncultivated. It consists, according to the description of the time of Súltán Murád IV, of eleven thousand and sixty houses. In the time of Súleimán it was lighted at night with lamps before each mosque, hangár of the arsenal, shop and doorway. There are ten quarters of Greeks and one of Armenians, but none of Jews, who only frequent their shops. It is not surrounded by walls, but strengthened by stations for guards (robát). From the harbour to Piáleh Páshá's mosque is twenty thousand paces, and from the Ok-maidán to the the Dorty-ul-aghzí (quattro strade) at Galata (Pera) nine thousand paces.

The first mosque is that of old Kassim Páshá on a square foundation with a square roof and without columns, situated within an old building. The courtyard is ornamented with plane and mulberry trees. It formerly had a dining establishment (imáret), now a hospital (bímár-khánah). The minaret is the work of the architect Sinán; the court of justice (mehkemeh) is within the courtyard (harem) of the mosque, which has two gates, one to the right and one to the left. The mosque of the Kyayá Beg, with a leaden roof, and one minaret. The mosque of Mohammed II. built at the old council room is very small. The mosque of Súleimán I. at the new council room (diván-khánah). The ministers of these two mosques are paid from the Imperial treasury. The mosque of Sheikh Ebhem Efendí frequented by pious men. The mosque of Yahyá Kyayá, near the house of the Mevlevís, with a leaden roof in the form of an ass's back (khár-pusht). The mosque of Hájí Khosrew on the road of Ta' vla on a height, with one minaret. The mosque of Hamdí Efendí near the Ok-maidán covered with lead. The mosque of Emír Sultán, the work of the architect Sinán, on the top of a hill; a square building with a leaden roof. The mosque of Kúláksís (without ears) built by Sinán. The mosque of Sinán Páshá like the former in the form of an ass's back; the harem is ascended by a flight of steps, on a hill which commands a fine view. The

* It is from this name of Sanapula that perhaps the name of Bagno took its origin, if not from a bath.

mosque of Piáleh Páshá in the opening of a valley, with its southern side on a causeway, built by the old Captain Páshá, conqueror of Chios, has twelve cupolas supported by columns of red granite; the mihráb and minber simple, the rails of the windows of brass, not iron; they were made of the bells of Christian churches: the windows are of bright glass. On the entrance is written by the caligraphist Kara-hisárí, in gold letters, the verse of the Korán: "Salutation to ye, who are good, enter it and remain there for ever." On the outside the cupolas are supported by columns of bee-coloured stone (zunbúrí). On the wall of the mihráb are written various verses and the name of Omar in large characters. The exterior courtyard is also covered with vaults of lead. Six large plane-trees throw their shade on the courtyard (harem) which has four gates. To the right and left of the western gate are forty cells of the college. When Piáleh Páshá commenced the building he found on the North side seven vases filled with gold. These vases now stand at Constantinople in the Sebíl (establishment for distributing water) at the head of Uzún-charshú, all of marble. It was built with this legal treasure. He built also a convent, a monument, a bath, and market-place. Besides these great mosques (jami) there are here the following mesjids: the mesjid of Piáleh Kyayá, of Yahyá Kyayá and of Memí Kyayá.

Colleges.

There are four Colleges attached to the mosque of Piáleh Páshá, seventy reading schools, three halls for reading the Korán, twenty one convents of dervishes, Khalvetí and Jelvetí, Ushákí, Mevlevi, and others; the most renowned is the convent of Emír Sultán with more than one hundred cells. Here all the fakírs mindful of the verse, "O ye! who believe in God mention often his name," assemble every Friday and Tuesday night to proclaim the unity of God and to vivify their spirits by mortifying their bodies. Khalíl Páshá provided this convent with a pure spring of water for the general benefit. The convent of Kúláksis, for dervishes of the order Khalvetí. The convent of Moabber Ibrahím, near the bath of Piáleh Páshá. The convent of Ushákí Efendí near the garden of Hájí Hydur. The convent of the Mevleví-khánah built in the time of Sultán Murád IV. by Abdí Dedeh, who himself worked at this building; a second Ferhad: it is situated on a high spot enjoying good air and water.

Baths.

The bath of Kassim Páshá is well built and provided with pure water. The bath of Hekím-báshí is small, but with very good water. The bath of Kúláksis with good servants, nice waiters, who however are deaf as is implied by the name (Kúláksís, no ears). The bath of Piáleh Páshá is one of the most famous of palaces.

The Seráïs of Piáleh Páshá, Kara Khoja, Kúrd Chelebí, Hossein Aghá, and Sichán Khalifeh. I do not give the list of the Sebíls, which I am not acquainted with.

Walks and Pleasure-grounds.

The first walk is at the old Convent of Ok-maidán, originally built by Mohammed II., who transported hither the statues of Ayá Sófiyah for the bowmen to shoot at, a shot at which is actually called the "shot of the idol". This convent was built for the union of the bowmen, and enlarged by Báyazíd II, who himself took delight in archery. Having fallen into decay it was repaired by Mustafá Páshá, the sword-bearer of Sultán Murád IV., so that it looks quite new. Below it is the walk of Aína Ayazmah (the mirror-spring). There is no building, but an Ayazmah over-shaded with trees. The admirers of the fair sex frequent it to enjoy the sight of them, who however are only to be seen sometimes and not always; for "nothing is constant" as they say:

The world would be the finest place for pleasure
If death would only cease to fill his measure,

and again

How fair a time, would be that time,
Did beauty last, and love not blast.

The walk of Hassan Kárlíghí constructed in a spacious valley for the meeting of the bowmen, who in this retired spot enjoy the fresh spring of water and fine walks. Every Friday crowds of these disciples of Sa'd Wakkáss (the protecting Saint of bowmen) repeat here a fátihah to his memory, and then shoot at the mark (púta). It is surrounded by large plane trees. The walk of the fountain of Diodár; the spring known by this name is in a corner of the Ok-maidán within a tuft of trees. The walk of the convent of Piáleh Páshá is in a valley. The convent is surrounded by walls, and holds, in the lower and upper stories, two hundred men. Handicrafts-men assemble here to feast on many thousand dishes. Its great kitchen resembles that of Keikawús, provided with three thousand brazen plates and dishes. Here are tall plane trees and an excellent spring of water. The walk of Sogujik Ayazmah, a spring surrounded with willows. The walk of the vineyard of the Bosnians, with rose-trees of the size of apricot-trees. No where in Arabia, Persia and Turkey are finer roses than here, a blessing from Sheikh Boshnák, a disciple of the order of Sheikh Ushákí. The walk of Dedeh created by Abdí Dedeh, the Sheikh of the Mevlevís. The walk of Kúrd Chelebí, a fine shady walk; and many others, which it would be too long to describe here in detail.

Description of the shops of Kassim Pásha.

There are altogether three thousand and sixty shops, but no bezestán; the

tanners alone have three hundred large establishments, each of which affords occupation for twenty or thirty stout youths. This place is famous for the yellow safian, the red leather and the glue prepared in it. If a murderer or thief takes refuge amongst them, they will by no means give him up to justice, neither will they let him escape, but keep him amongst themselves, and by giving him work and occupation force him to become a useful subject. Two streams which flow through this suburb are on both sides bordered by shops, and over them are three single-arched stone bridges, viz: the bridge of Kassim Páshá, the bridge of Emír Aghá, and the bridge of the gate of the arsenal; besides these three stone bridges there are eleven wooden ones as far down as the valley of Piáleh Páshá. From the bridge of Jama-bazár (Friday-market) over Sheikh-deressí to the garden of Hájí Ahmed are seventeen low passages for landing places fastened with chains.

Description of the markets (Bazár Charshí). Juma'-bazárí (Friday-market), Kassim Páshá Charshussí bazárí, the bazár of Piáleh Páshá, of the tailors and of the tanners.

Names of the Quarters.

The quarter of the dead, or the burying ground, an old quarter. The quarter of Kánlikoz in the same place. The quarters of Kassim Páshá, Ketakhorieh, Pialeh Kyayá, Juma'-bazarí, Bayúk-dereh, Kushúk-dereh, Ushákí, Tatavla, Depebáshí, Badla, Sari Kyayá, Aidín Cháush, named after the Alchymist, Chelebí Kúzdin on the height opposite the Diván-khánah, Yeldegirmení, Kuchúk Piáleh Páshá, Emín Efendí, Sinán Páshá, Koja Piáleh Páshá, Kuláksís, Hamdí Efendí, and Hájí Ahmed.

Of the Inhabitants of Kassim Páshá.

There are three classes; first, soldiers, the Captains of the navy and guardians of the Arsenal, all dressed in the Algerine style, reds caps, bornús, dolámas, great knives, and a kind of half boots (tomák); some of them are bareheaded. They are all excellent troops, the pay of which according to the Constitutional laws of Súleimán amounts annually to three thousand and seventy purses, which are paid every three months at the arsenal. The second class are the handicraftsmen; and the third, merchants; there is also a fourth class, who are dervíshes clad in 'abá, every one of whom is a monarch in his way. The women are modest and fair. The climate pleasant.

Eatables and Beverages of Kassim Páshá.

These consist of white cracknels (gurek), white bread (semíd), pastry (churek), and peaches of exquisite flavour, apricots, grapes, roses of Boshnák Dedeh, kaimák (cream), and yogúrd (curd), and fat sheep. Of the handicraftsmen, the tailors, who make the Algerine dresses, are famous for the neatness of their stitch, in which they are unparelleled by all other tailors of Constantinople. The gloves and embroi-

dered stockings which are worked here can only be rivalled by those of Frengistán and Gúrjistán (Georgia). The tanners work yellow safian and red leather (kosle) for which they are noted all over the world. The caps (keche) which are sold in the market of Piáleh Páshá are no where worked so neatly, except at Magnesia and Konia. The ship-builders in the Arsenal are not to be equalled in Europe.

Monuments and Tombs of the Great and of Sainted men, which are visited at Kassim-páshá.

Behind the Arsenal lie many thousand brave Moslims, who fell in the Arab sieges, on which were written the verses we have already mentioned in the history of Constantinople; it is a place of general pilgrimage. Meit Zadeh's tomb. His father going to the siege of Erla recommended the child, then in his mother's womb to the care of God Almighty. Soon after his departure the woman died and was buried; she was then delivered in the tomb, and nourished her child by a miracle. The father on his return, having heard of his wife's death, desired to be shown the grave, where he found the child suckled by the mother's breast, which had not perished. He praised God and took the child home, who became a great and learned man, and died in the time of Sultán Ahmed I. and was again buried close to his mother. A cupola was erected over the grave, which is a place of general pilgrimage. Near it are buried my father Dervísh Mohammed Zillí, and his mother, my grandfather Timúrjí Kara Ahmed, and great grandfather Yawúz Alí Uzbeg and innumerable relations of mine, poor Evliyá's; I offer a prayer for them! The tomb of Abd-allah, Sultán Súleimán's saw-maker. Ghání Piáleh Páshá and Moabber Efendí are buried before the mihráb of the mosque of the first. Beneath the cupola is suspended in a glass ball a carving of the island of Chios. It is hard to conceive, how the man who cut it out contrived to introduce it into the glass ball. The monument of Sheikh Pír Alí, known by the name of Edrís; he was so called from having been the son of a poor tailor at Terhala (Edris being the Saint of the tailors). He was a dervísh of the order Bairámí, following Hassám-ud-dín of Angora. He was strangled and buried at an elevated spot in Kassim Páshá behind the Arsenal on the way to the Ok-maidán. He worked many wonders and made many pious foundations. One of them is the koshk of Edrís on the North side of Eyyúb. The building was levelled at Sultán Murád's death, but the basin, fountain and place of prayer in the meadow are remaining. The tomb of Atúlí Mustafá Ushák Zádeh buried near his father Ushák Dedeh a pious, worthy and learned man. The tomb of Sheikh Osmán, or Emír Sultán, generally called Emír Efendí, a dervísh Bairámí from Sivás, who is buried near Kúláksís. The tomb of Sheikh Mevleví Ismaíl Dedeh from Angora, died 1011 and was followed by Adelí Alí Adem Dedeh; though blind during seven years he commented on the Korán and Mesneví, and

besides this much esteemed commentary on the Mesneví he wrote eleven books, and was an ocean of learning and virtue; he is buried at the Mevleví-khánah of Kullcí Kapússí (tower of Galata). Contemporary with him lived Sheikh Abdí Dedeh, who built the Mevleví-khánah of Kassim Páshá, and in mystic love was a second Jelál-ud-dín. He knew all those who came to the convent by their names, though he had never seen them before, and when he began to sing he intoxicated all dervíshes. He is buried in the court of his convent. One of his miracles was, that Sultán Murád IV. on returning from Brússa to Constantinople by sea, and being nearly drowned at Bozborún, saw at the head of his boat the sheikh who calmed the waves. The tomb of Súrúrí Chelebí the son of Khoja Sha'bán a merchant at Adrianople; he left one hundred and fifty works on all subjects and was buried in the courtyard of his own mesjid at Kassim Páshá. Mevlaná Imám Zádeh Mohammed Efendí, died at the same time with Bagdádí Zádeh, and is buried at Ok-maidán in the burying ground of Wais Sinán Efendí. My father told me often, that every one of them was unparalleled in his time.

SECTION LVI.

Of the Builder and Buildings of the great Suburb of Galata.

It takes its name from gala, which in greek is milk, because in the time of the Greek Emperors it was the abode of the shepherds and their herds, and was celebrated for its dairies. A castle was built near the Leaden-hall for the security of the shepherds. It is situated to the North of Constantinople and distant only a mile on the other side of the harbour; on the west it stretches a distance of eighteen miles as far as Kághid-Khánah. The Genoese, who on the shores of the Black sea erected the castles of Kaffa, Súdák, Watátelí, Baliklagha, Akkermán, Sarikermán, Menkúb, Kirej, Tomák, and Azov, built also the fortress of Galata. In the year 92 of the Hejira, when Omar Abd-ul-'azíz laid siege to Constantinople he erected the tower of Galata, which was called Kulleí-kahr, the tower of vengeance. He built the quarter of the Leaden-hall and the mosque called the mosque of the Arabs, the mihráb of which is turned too much towards the Kibla. Abd-ul-'azíz left Súleimán son of Abd-ul-Malek his lieutenant at Galata with Moslemah and a strong garrison and made sail towards Syria to take possession of the Kálifat. The eleventh and last siege of Constantinople was that to which Ak-shems-ud-dín encouraged Mohammed II. and on this occasion Galata was also conquered. The Castle having suffered much from earthquakes was repaired by Báyazíd II. The chronograph of it is written in large letters (jellí) on a marble slab above the hall for oil (Yagh Kapání). The tetrastick signifies: "If a stone of this high castle hurts an enemy's body, the town is exalted above the moon."

Description of the Castle of Galata.

It is all stone, in the form of a board for counting money upon, surrounded by a strong wall but which is not triple like that of Constantinople. It has interior and exterior gates, which are as follow: 1. on the west side towards the arsenal of Kassim Páshá, the gate of the dead (Meit-kapu-sí); 2. the gate of the Azábs looking towards the south; 3. the gate of the rowers (kurekjí) in the same direction; 4. that of Yágh Kapáni; 5. that of the fishmarket (Balik-bazár); 6. that of Karakóï; 7. the eastern gate towards the sea of the Leaden-hall (Kúrshúnlí-makhzen) called by the Greeks that of Saint Nicholas, where there is the Ayázmah of the Apostle, which is drank as physic for the ague; 8. Kirej-kapu-sí, the gate of chalk, looking towards the east; 9. the little gate of the tower; 10. that of Top-khánah; and 11. the great gate of the tower. The three last look to the land-side, and the eight first look to the sea. In the interior castle or citadel are the following gates: 1. the small gate of Karakóï; 2. the gate of Muhál, inside of the little tower gate; 3. the gate of Meidánjik; 4. that of the church, kilisseh; 5. the interior gate of the Azábs; and 6. the gate of Sadik.

Of the Circuit of Galata.

Its circuit is twelve hundred and sixty paces. In the time of Sultán Murád IV. during his expedition to Eriván, Bairám Páshá repaired the walls; they were measured by architectural admeasurement and found to be eighteen thousand cubits (arshin) and to have two hundred and six towers and three thousand battlements; the height of the walls were forty royal cubits and in some parts even eighty cubits. The tower of Galata, raised by Mohammed II., is one hundred and eighteen cubits high, the top of it is covered with lead. Constantinople can no where be viewed on all sides except from this tower, from whence it is seen in its triangular form, and not only Mount Olympus, but through a telescope even the buildings of Brússa, which is at the foot of it, may be seen. This tower is conspicuous at the distance of three miles from Constantinople. Ten stories of it are prisons, it now serves as a magazine for ship-stores and is ascended by a stone staircase, to which the iron-gate (Timúr-kapú-sí) leads. I, poor Evliyá, amused myself more than once in this place on occasion of some tumblers performing here their feats. On the land-side of Galata a deep ditch extends from Meit-kapú-sí to Top-khánah. I have seen many thousand castles, but never with a ditch like this, unless it be that of the castle of Akkermán built at the confluence of the Dnieper with the Black sea. In this ditch sailors are constantly twisting cords and cables. It has a large and deep wall bordered by burying grounds. There is no wall on the side towards the sea, where there are only open markets (Charshú-bazár.)

Mosques and Foundations at Galata.

The first is the mosque of the Arabs built by Omar Ben Abd-ul-'azíz; it was at different periods a church and a mosque. The walls and gate are ornamented; it is a mosque of spiritual effect. The minaret is of the same height as the tower of Galata. Outside of the gate of the Azábs is the mosque of Mohammed Páshá in the style of an Imperial Mosque, with the windows looking to the sea. As it is built in a very narrow place the minaret is separated from it and stands on the other side of the way; it is much frequented on account of its being situated at the head of the landing place where there is always a great crowd: it is the building of Koja Sinán. Outside of the gate of Yágh Kapán is the mosque of that name, covered with a leaden roof, and built by the same famous architect; the minaret is low and ascended by some steps only: below it are oil-shops. Near the Leaden-hall is also the mosque of Kara Mustafá Páshá, the vezír of Murád IV. and conqueror of Baghdád. It was formerly a church and Ayázmah, has a leaden roof and one minaret and is much visited. Near it is the mosque of Karakóï, a small mosque without college or house for reading the tradition. Such reading establishments are attached to the mosques of the Azábs, of Mohammed Páshá, and of Kara Mustafá Páshá. There are from seventy to eighty abecedarian schools, but no dining establishment (imáret).

The Sebíl-khánahs, or establishments for distributing water, are: the Sebíl of Mohammed Páshá inside of Azáb-kapú; the Sebíl of Rúznámeji Ibrahím Efendí; the Sebíl of Kana'án Páshá, the vezir of Murád IV., in the market of the bow-makers; the Sebíl of the Captain, and that near the mosque of the Arabs. The fountains are few in proportion to this large town; the first of them is that of Mohammed Páshá outside of the gate of the Azábs.

There are eighteen quarters of Moslims, seventy of Greeks, three of Franks, one of Jews, and two of Armenians. In the interior castle are no Infidels at all, indeed there are none till you come to the mosque of the Arabs. The Inhabitants of the interior castle have in their hands a khatti-sherif of Sultán Mohammed II, by which they are allowed to suffer no Infidel among them, and to kill those whom they apprehend in arms. These inhabitants are for the greatest part Moors, who were driven out of Spain and settled at Galata; the rest of this town is full of Infidels, the number of whom amount to two hundred thousand according to the conscription of Murad IV., and that of the Moslims to sixty-four thousand. There are seventy churches of the Infidels. The French convent, called the convent of the Organ, is situated on an elevated causeway and ascended by seven steps. Near it is the Venetian convent, which, having been burned down, lay in ruins for twenty years, when it was repaired at the peace of Kandia by permission of the grand

vezír, Koprilí Zádeh Ahmed Páshá; it has a square belfry reaching to the clouds. These churches are painted inside and outside with wonderful figures that seem to breathe. The Greeks have a church and hospital, the Armenians three churches and the Jews two synagogues. The different quarters of the town are both day and night looked after by watchmen to prevent all disorder among these people, who are much inclined to rebellion, for which they have been at times punished by the sword.

Commanding Officers of Galata.

The Mollá, appointed with the pay of five hundred aspers, lodges near the mosque of the Arabs; three hundred villages distributed in forty-four districts acknowledge his jurisdiction. The Náíb of each jurisdiction is appointed with one hundred and fifty aspers. His annual revenue amounts to seventy purses. The inspector of the mosque founded by Sultán Ahmed I. is the kizlar-ághá, and as such is the second public authority at Galata. The third is the Voivode; the fourth the Custom house officer of the oil magazine; the fifth, the head of the caulkers; the sixth, the Muhtessib; the seventh, the Ayák Naíbí (two officers of police ruling the markets); the eighth, the Súbáshí (lieutenant of Police); the ninth, the inspector of the wine, who receives annually seventy thousand piastres; the tenth, a Colonel of the Janissaries commanding from five to six hundred men; the eleventh, one of the Múmjí (serjeants) of the Janissaries, who watches over the taverns to prevent all riot, because wine, as the prophet says, is the mother of all vices; and the twelfth, the Aghá of Constantinople, who regulates the supplies of wood to the City. These officers keep both day and night a good look out, because these Infidels are a riotous people, as bad as the Maltese.

Description of the Shops of Galata.

The Shops altogether are three thousand and eighty. The market-places (charshú) are those of the cobblers (khaffáf-khánah), the sugar-market, the oil-market, and that of the grocers, besides a bezestán, with twelve cupolas and four iron-gates, built by Mohammed II. There are two hundred taverns and wine houses, where these Infidels divert themselves with music and drinking. Fish, fruits and milk are excellent, as is also the sherbet (mubtejil) prepared here for the Sofis.

Description of the Houses of Galata.

From the sea-shore up to the tower of Galata are the houses of the Genoese, all built of stone, and the streets regularly cut. Altogether there are eleven hundred and sixty streets; the most frequented are, the great road along the sea-shore, the street of the Voivode, that of the mosque of the Arabs and that of the tower. The Cáravánseráï of Rostem Páshá is the work of Sinán. There are no gardens in this town. Outside of the gate of the rowers are the barracks of the caulkers, who

have their Aghá, and Chorbají (colonel); their duty is to caulk the gallies of the Imperial arsenal. They number two thousand men divided into forty companies (bolúk). Outside of the gate of Karakóï are the Ajemogláns (the recruits of the Janissaries), commanded by the Aghá of Constantinople, occupied in dealing out wood. Their captains (oda-bashí) wear on their cap (fess) the turban (destár) in a particular way, dress in natta-coloured dolimás, black half boots and red papúshes, embark in their boats and go to the shores of the Black sea to collect the necessary provision of wood for the capital. They levy from the ships they meet one asper of Kol (tax for the round they make), and row clothed in white shirts.

Praise of the Baths of Galata.

The bath within the gate of the Azábs is ascended by a flight of steps. That of Mohammed Páshá enjoys the best air and water. That of Pokklija is very old, as is also that with a basin of the gate of Karakóï. The one within the gate of Top-khánah is not so fine. There are besides three hundred baths in private houses.

Of the Manners and Customs of the Inhabitants of Galata.

They are either sailors, merchants or handicraftsmen, such as joiners and caulkers. They dress for the most part in the Algerine style, because a great number of them are Arabs and Mogrebins. The Greeks keep the taverns; the Armenians are merchants and bankers; the Jews are the negotiators in love matters and their youths are the worst of all the devotees of debauchery.

Exquisite eatables and beverages of Galata.

The first and best is the white bread, called franjúla; the sweetmeats, liqueurs and confitures sold in the sugar-market are no where to be found in such perfection, unless it is at Damascus. The halwa is sold in painted paper. The white bread (semíd) is seasoned with spice. One of the greatest branches of its commerce are mariners' compasses and watches. The taverns are celebrated for the wines from Ancona, Saragossa, Modania, Smyrna and Tenedos. When I passed through here, I saw many hundreds bareheaded and barefooted lying drunk in the street; some proclaimed their situation by quoting the verse,

I am so drunk, that I the world don't know!
Myself, or what the wine is, I don't know!

Some sung;

I drank the ruby wine, how drunk, how drunk am I,
A prisoner of the locks! how mad, how mad am I!

Another said;

My foot goes to the tavern, no where else,
My hand grasps tight the cup and nothing else;
Cut short your sermon, for no ears have I,
But for the bottle's murmur, nothing else.

God knows, that I partook not of a drop by the invitation of these drunkards, but mingling amongst them I became perfectly aware of their condition. I drank only of the sherbet, called mubtejil, made with Athenian honey. Those who lose their money through drinking and forfeit their liberty are shut up in the prison inside of the gate of Yágh Kapán, where they recover their health. The fair sex of this town are celebrated. The Inhabitants have something of the nature of Dervíshes and keep in winter time good conversations. The harbour of Galata is defended against the winds from all quarters, and in the winter time more than a thousand ships ride at anchor here. The northern suburb of Galata is considered to belong to Top-khánah, because it has its proper commanding officer. There are no pilgrimages at Galata.

SECTION LVII.

Of the Buildings and Monuments of Top-khánah, of the Gun-foundery and the great canons.

Top-khánah, in the time of the Infidels, was a convent situated in the middle of a forest; this is the mosque called the mosque of Jehángír: as it was dedicated to Saint Alexander the Infidels visit it once every year on the feast of this Saint. A tradition says, that Alexander, Zúlkarnín, enchained at this place magicians and witches from Gog and Magog by throwing mountains on them with the incumbence to take the sea during the forty winter days (Zemherír) in brazen ships in order to watch the sea surrounding Constantinople; but those demons having cut the mountains, which shut up the Black sea, it broke in by the Bosphorus and the demons were all buried in the Black sea. Thus the foundation of Top-khánah is carried back to Alexander. Mohammed II. built here the gunfoundery and Báyazíd II. enlarged it, and added the barracks.

Description of the Establishment of the Gunners.

In the time of Súleimán I., who governed forty-eight years, all kings and monarchs yielded peaceably to his power, with the exception of the Emperor of Germany, who continued at war with him. Of these forty-eight years Súleimán had passed four in making war in Arabia, four in Persia, four against the Venetians and thirty-six against the Emperor of Germany. These Germans are strong, warlike, cunning, devilish, coarse infidels, who excelling in artillery, Sultán Súleimán endeavoured to equal by assembling gunners and artillerymen by rich presents from all countries. He pulled down the gun-foundery built by his ancestors, Mohammed and Báyazíd II., and built a new gun-foundery, which no one, who has not seen it, is able to judge of what may be accomplished by human strength and understanding.

Praise of the Gun-foundery.

It is situated on a height, distant an hundred paces from the sea-shore, surrounded by walls so strong, that it could resist any siege. In the middle of it rises a square building forty cubits high, covered by a roof in the shape of an ass's back, through which large furnace chimnies (camíns) give escape to the smoke of the work-shops. On the roof, upon which you can walk, are many hundred casks of water in the case of fire, occasioned by sparks from the chimnies, and which would be immediately extinguished by the people who keep watch upon it.

Of the rooms where the Models of Guns are formed.

These models are made, in the rooms appropriated to the purpose, by putting into the forms a mass of lime mingled with from forty to fifty thousand eggs, which fills the hollow space for the gun. When founded this mass is extracted, and the gun is perfect.

Of the Camíns.

The camíns, or ovens, for melting the brass are built in two places with a particular kind of stone, which alone can bear the strength of the fire. The lower part of the oven is hollow, the upper part vaulted. Here forty to fifty thousand quintals of brass are deposited with the fragments of old cannon, and a sufficient quantity of tin is kept ready.

Praise of the Gun-forms.

Before the vaulted camíns the moulds of the cannons are buried in earth with the mouth upwards. If guns of the largest calibre are to be cast, ten forms are put in the camín; if culverins twenty; if small guns (shahí) one hundred; but if guns for the gun-boats (chaiks) which are so large that a man may get into them, five forms only are placed in at the same time: the mouths of these forms are covered with lime of the Kághid Khánah. Canals, or gutters, are then made on the floor, like those made by the bostánjís to conduct the water in gardens, which canals terminate at the mouth of the oven. On both sides of the furnaces with the cupolas are placed immense piles of wood, cut a year before and well dried. On the day of founding, all the masters, calfas, founders, the General of the artillery, the first guardian, the Imám, Muezzin, and time-keeper (múakil) assemble, and whilst they cry "Allah! Allah!" the wood is thrown into the ovens. After being heated by burning twenty-four hours, the founders and fire-workers, strip naked, put on their papúshes only, and an odd kind of cap which leaves only the eyes visible, and a thick kind of sleeves, to protect the hands; because the fire having raged in the furnaces twenty-four hours, no person is enabled to approach them on account of the heat, if not dressed in like manner. Whoever wishes to see a fine specimen of the infer-

nal fire, must look at this. The twenty-four hours having elapsed, notice is given to the vezírs, the muftí, and sheikhs; forty persons and the founders are admitted within, the rest of the servants are shut out, because the metal when in fusion, does not bear to be looked on by evil eyes; according to the tradition "The eye is truth."

The masters (U'stád) then desire the vezírs and sheikhs, who sit on sofas at a great distance, to repeat continually the words: "There is no power and no strength but in God." The masters then with wooden shovels, throw some hundred quintals of tin into the sea of molten brass, and the head founder (dogiji-bashí) says to the great vezír, the other vezírs and sheihks, "throw as alms for the true faith, some of your gold and silver coins into the brazen sea." The great vezír then gives him some purses of gold, so does the khazinedár-bashí from the Emperor's side, and each of the other vezírs give one or two purses of gold to the head founder, who throws them, before their eyes, into the molten brass, saying: "In God's name." Poles like the yards of ships of fir are used for mingling the gold and silver with the metal, and are replaced, as fast as they are consumed. As soon as the surface of the brass begins to bubble, the masters know that it is in a complete state of fusion, more wood is thrown into the fire as before, great care being taken that not a drop of water is to be found among it, because a drop of water thrown into the molten brass would burst all the forms, and destroy all those who are present. On both sides of the ovens forty to fifty sheep are kept ready. All the vezírs, sheikhs and the rest of the company, rise. The time-keeper gives notice to the master of the furnace half an hour before it is time to open the mouth of it; the man who says the prayers (duaji) repeats the accustomed prayers and all the assembly cry, Amen! All are very fervent and zealous in their prayers, because it is a most dangerous business, in which many masters and vezírs have perished. The time fixed having expired, and been announced by the time keeper, the head founder and masters, dressed in their clumsy dresses of keche, open the mouth of the furnace with iron hooks, saying, "Allah! Allah!" The metal beginning to flow, covers the faces of the men with a glare at a hundred paces' distance. The vezírs and sheikhs take white sheets and sacrifice the sheep on both sides of the oven. The metal flows from canal to canal into the form, which, if of the largest, is filled in half an hour: the flowing brass is then stopped by an oily mass of clay and flows to the next Prayers are said again, and so till the end, when seventy robes of honour are distributed and augmentations of pay are decreed: their dresses of keche are taken off, and the General of Artillery gives a feast to the grand vezír. The cannon remain a week in the moulds, after which the soul (míl) is taken out, and they are polished. The joiners then take the cannon into their care like beloved children, and make them ready for war. There is a separate building in the foundry for the arabají

or gun-carriage-makers, and a separate one for those who model the clay of the forms, which comes from the village Saríyár on the Bosphorus. It is a large indescribable fabric. Above the gate which looks to the South is the lodging of the head founder, with numerous cells.

Description of the Founders.

They are distributed into Bolúk (pulks) each of which has its Oda-bashí, captain, and Chorbají, colonel.

Description of the Barracks of the Artillerymen, Topjí.

They were built by Mohammed II., Báyazíd II., and Súleimán I., like the foundry. One door looking to the south, one to the north. The first on the sea-side is ornamented with different trappings; on one side of it is painted a lion pursuing a stag, and on the other side, a prisoner chained down. Painters believe them to be from the pencil of Sháh Kúli. Inside, are the rooms inhabited by the colonels, captains, veterans, cooks, and artillerymen; they dress like the janissaries, in leathern gowns, and wear knives with silver chains. They are the bravest troops, and in twenty-two battles, wherein I was present, I saw no braver, because, when the enemy, pointing their guns on ours, swept away forty or fifty gunners at a discharge, still with all that, they were as busy at their guns as ants. Sultán Ibrahím, on a visit to the foundry, having taken his lodgings in the koshk above the gateway, this koshk has since been reserved for the Emperor. At the time when Hafiz Ahmed Páshá went against Baghdád, there were no less than seventeen hundred guns, every one worth a tribute of a province, besides sixty so large that cobblers and other poor men made their lodgings in them: the balls fit for those guns are even now to be seen, but there are only six of these large guns remaining. The finest are those of Nakásh Alí Páshá; the other famous cannon are those of Mohammed II., Báyazíd II., and Súleimán, that of three mouths, and six of forty spans, of Alí Bálí, Hamza Bálí, Assa Bálí, Choltútmáz, Kondáktútmáz, Divbálí, Eskibálí, Karabálí, Ejderbálí, Kirkmílbálí, Shakibálí, Palamar Kirán, and Delitop, which are fired at the two Bairáms and on other great occasions. These guns (of the batteries of the seraglio) are shaded by plane and cypress trees, by linden trees, and willows. On the second day of the Bairám many thousand persons assemble here, and stretch themselves on the ground of the walk. The artillery is one of the greatest treasures of the Ottoman Empire. According to the registers of the General-in-Chief of the artillery, there are in the thousand and sixty large and small fortresses of the Empire, in the palankas, mandras and towers, altogether seventeen hundred and forty-five guns, besides thousands in the Imperial fleet.

Of the Commanding Officers of the Suburb of Top-khánah.

The first are, the Náib (substitute) of the judge of Galata, and the officer of the police, Ayák Náibí; the commander of the troops on land is the Topjí-báshí, and at sea Bastánjí-báshí, the Súbáshí and Muhtesṣib keep order in the market. There are one hundred and seventy quarters of Moslims, twenty of Greeks, seven of Armenians, and two of Jews, but none of Franks nor Gipsies. This suburb is composed of high houses, with gardens and many palaces, situated on the sea-shore, called Yallí (περίαλος); such as the Yallí of Terekjí, of Hossein Aghá and Melek Ahmed Páshá.

Mosques of this well inhabited Suburb.

The mosque of Kilíj Alí Páshá rivals those of the Sultáns, it is situated on level ground on the sea-shore, and built entirely on the plan of Ayá Sófiyah, with the exception of the gates, two of which open to both sides, and one towards the Kíbla; it was erected in the year 988. The Mausoleum, wherein the celebrated Admiral, who built this mosque, is entombed, is close to it. The chronograph is formed by the words, *Es-selám oldi Alí Jamiun Beitol-harám*, "Greetings to you, Alí, whose mosque is like that of the Ka'bah." The great cupola is supported by four pillars, the mihráb and minber are much ornamented, and the windows are all of glass. Above and below them is the súra mulk, written on blue china, in the beautiful character of Kara Hisárí. The suspended trappings are very nice; the garden before the mihráb is enlivened by the songs of various birds. On the left side, where Kilíj Alí Páshá lies buried, is suspended his sword and bow.

Praise of Alí Páshá.

He was a most simple and believing man, whose original name of U'lúj was changed into Kilíj. At the first Friday-prayer of his newly-finished mosque, when the singer of the Na'at, or antiphon in the Prophet's praise, began in the highest tone, Alí Páshá stood up, and directing himself to the singer, asked, "What is all that brawling for, are we here in a tavern or an ale-house?" The Vezirs near him said, "My Lord, he sings the praises of the Prophet." "Well," said he, "is Mister Mohammed pleased with this brawling?" and as they answered, "Yes," he asked "How much have I written down for his pay? Look into the register." They replied, "Ten paras." "Well," said he, "how much have I assigned to that fellow, who praises our Emperor Murád." They said, "Forty aspers." "Well, which is greater, the Lord Emperor or Mister Mohammed?" Having been answered, "that the Prophet was yet greater than the Emperor," he said, "Well then put the Imperial and Prophetical brawler on the same footing of forty aspers." This jest

is known amongst the wits. Every Friday he used to sit on the exterior sofa of his mosque and distribute a purse among the poor. In the court-yard are plane trees and water-pipes for ablution. The exterior court-yard has four gates; the minaret is but one story high. Sinán has here shown the mighty hand of his knowledge.

The mosque of the lesser Chaúsh is on a hill; on another hill, opposite the gun-foundery, the mosque of Abú Fazl, enjoying a fine view; the mosque of Mohammed Aghá at Findiklí on the sea-shore, and near it that of Mohay-ud-dín, near the oven of Assa Chelebí. Also at Findiklí is the mosque of Mollá Chelebí, with a high cupola. In the quarter of Ayás Páshá is the mosque of Mohammed Efendí. The mosque of Prince Jehángír on the spot of Alexander's Convent, built by Sultán Súleimán, who devoted the merit of it to his son Jehángír's memory; it stands on the top of a high hill, which is ascended by a flight of one hundred steps from the mosque of Mohammed Aghá, situated on the sea-shore. On some places are seats for reposing, because it is extremely difficult to ascend this height without rest. Notwithstanding the steepness and narrowness of the way, a strange fellow once rode up it, who, having killed somebody in the market-place of Salibazár, was pursued to this place, where his pursuers stopped because they believed it was impossible to get up the height on horseback. Nevertheless he rode up it in a miraculous manner, and made his escape. The square mosque is covered with a light cupola and a fine minaret. The court-yard is adorned with plane-trees. In the afternoon company assemble here to look at the ships on the sea; it is the work of the architect Sinán. Amongst the mesjids we name only that of Sehíl Beg, because it is the same architect's work, and omit the schools, reading houses, and dining establishments, which we are not well acquainted with.

Convents of Dervíshes.

The most celebrated of all is situated on the top of the hill behind the gate of the tower of Galata. It is dedicated to Mevlaná Jelál-ud-dín, the founder of the Mevlevís, and was erected by Rúmí Iskender Páshá. It was founded for one hundred Dervíshes, and enjoys a fine view. The Convent of Jehángír. The Convent of Abd-ul-Kader Jeiláni, of Tútúm, of Karabash, of Chaúsh-bashí, of Issa Chelebí, and Abú Said.

Walks.

The Fountain of the bootmakers (jizmejí) on the sea-shore is a fine pleasure-place, looks towards the sea, and contains a thousand men. The kitchen is provided with a thousand plates, and adorned with slippers and boots (papúsh and jizmeh). The Master bootmakers assemble in one place, and the apprentices in another. The walk of Ayás Páshá. The walk of the Samsún-khánah, or the

kennel of the large dogs (samsún). Near it is the walk of Munejim-koyússí, the astronomers' well, which is one hundred and five cubits deep, and was dug by the famous astronomer Alí Kúshjí for astronomical observations. But the Ulemás having represented by petition to the Emperor, that wherever such an observatory should be formed, the people would be prompt to rebel, Alí Kúshjí was removed. Sultán Murád IV. wrote to Muftí Yahyá Efendí two words with his own hand, for the purpose of asking whether the well was filled up, but not having put the necessary points to the letters, neither the Muftí nor the divines were able to read them or understand the Emperor's intention. The door-keeper hearing of their dispute about the meaning of these letters without points, said, "With your permission, gentlemen, I should be glad to see the Imperial rescript and to make it out." The Muftí said, "How wilt thou be capable of decyphering what we despair of understanding?" Moid Ahmed and Bálí Efendí quoted on this occasion the Persian verse,

Believe not every wood to be empty,
A leopard may spring forth.

The door-keeper having got the Imperial rescript, instantly read, *Shú rassadí yikillimí*, "This observatory is it to be destroyed?" "God be praised," said the Muftí, "the door-keeper has extricated us from a great difficulty, because no points being on the last word it was impossible to know whether it ought to be read bealemí, bekalemí, tealumí, or thikillimí. Now the Khassekí (the Bostánjí who carries the Emperor's orders), may go back and carry the fetva," which was to the purport of filling up with sand the astronomer's well. The Emperor then gave to the Captain Páshá Rejeb orders to fill the well with earth. The walk now only perpetuates the remembrance of it. The door-keeper who extricated the Muftí so happily from this difficulty was rewarded by the Mollásship of Kútahia. Near the astronomer's well is the Ayázmah of Pelijik with a spring of excellent water.

The Sebíl-khánahs, or establishments for distributing water, are in number above two hundred. The first is that in the corner of the court-yard of Kilij Alí Páshá's mosque, and opposite to it is that of Silihdár Mustafá Páshá, the captain of Murád IV.

Fountains.

At Findiklí is the fountain of Silihdár, the favourite of Sultán Murád IV., that of Siawúsh Páshá, that of Hassan Chelebí, the inspector of the Custom-house in the court-yard of the convent of Mevlevís (at Pera); another fountain of the same Hassan outside of the little gate of the tower of Galata; the fountain of Asa'd Efendí built 1022 (1613); the fountain of the Corsair before the convent of the bootmakers; the fountain behind the wall of Hossein Efendí's house; and the

great fountain of Sultán Ahmed I. at Top-khánah, a large square fountain before the gate of the gun-foundery.

The Baths at Top-khánah.

They are six in number. The bath of Alí Páshá is a clean well-served bath frequented by all classes; the bath in the Jews' street is not so well built; the bath outside of the tower of Galata; that near it of Galata-seráï; the bath of the lesser Chaúsh-báshí near the gun-foundery, and the bath of Mollá Efendí at Findiklí. There are besides seven hundred private baths.

Of the Shops of the Handicraftsmen.

At Top-khánah and Findiklí there are in all eight hundred shops, but no bezestán. The fruit-shops are famous for their elegance, because they are shaded by large trees. Amongst the most exquisite niceties of this place is the roast meat, called kerdeh kibáb, the khosháb (a kind of sherbet), the beer of millet (búzá) the white bread (súmúní), light as sponge, white and well-eyed, finer than the bread of Sabánja and Amasia. Issa Chelebí, the famous baker of it, received a boon from a Dervísh, by the power of which every thing succeeded that he undertook. He became the baker of the world, because this bread is carried even to Isfahán, and though three months in going, it does not spoil.

Of the Inhabitants of Top-khánah.

The greatest number are merchants, sailors, and artillerymen, flocking together from the shores of the Black sea, from Sinope, Amastra, Heraclea, Bartín, Bafra, Samsún, and Ojeshehrí; and a great number of Georgians and Abaza. The Abaza, to prevent their children from being brought up like the boys of Constantinople, send every year those of one and two years of age with their nurses on board ship to their own country, to be brought up there until they are fifteen years old, when they are brought back to Constantinople and sold, or offered as presents, to the great people and favourites of the Emperor. Lo! our late Melek Ahmed Páshá and Síawúsh Páshá were Abaza, born at Top-khánah and brought up in their own country.

In proportion to the size of Top-khánah it has but few fountains and market-places, but the houses are all provided with wells. The best houses are those of Jehángír and Ayás Páshá; they rise one behind the other, and are surrounded with gardens. The streets are all paved like those of Constantinople, Eyyúb and Kassim Páshá; the roads are wide, and the mosques near to one another, for the people generally are pious men. The great people wear splendid dresses, and the merchants dress according to their revenues. The women wear the cloak, fer-

rajeh, with a dulbend on the head and a veil before their faces, and are thus most decently dressed; they are very amiable.

Tombs and Funeral Monuments of the Saints and Great Men at Top-khánah.

Issa Chelebí is buried near the oven that bears his name, beneath a cupola; the tomb of Mevlaná Nakíb Yahyá Efendí; the tomb of Kilij Alí Páshá at the left hand of his mosque, where his sword and bow are suspended. At Findiklí, on the great road, is the tomb of Kalenderí Mohammed, that of Mitkálí Solák Zádeh is in the cemetery of the Convent of Mevlevís, at the tower of Galata, and that of the painter Behzádí in the same place, where also Sheikh Adam Efendí is buried.*

SECTION LVIII.

Of the Foundations and Buildings of the Suburb of Beshik-tásh.

This town was formerly called by the Infidels the *cradle-stone*, which is the translation of its present name. The country being yet covered with wood, a monk, called Yashka, built here a great church, and brought from Jerusalem the stone on which Jesus was first washed after his birth at Bethlehem, which gave the name to the Convent and place. Heraclius removed this cradle-stone to Ayá Sófiyah, where it is even now seen and visited at the right hand gallery. This suburb enjoys fine air and a good situation, and contains six thousand houses, surrounded with gardens; the inhabitants are all Mussulmans, excepting one quarter of Armenians, one of Greeks, and one of Jews. The largest palaces on the shore (yallí) are those of Kapúdán Ja'fer Páshá and of Kapúdán Kassim Páshá, which have from two to three hundred rooms and a mosque; the yallí of Bábá Súleimán, that of Minkári Zádeh, that of Alí Efendí, of Azmí Zádeh, of Defterdár Emir Páshá, of Freng Mustafá Efendi, of Hafis Ahmed Páshá, of Osmán U'stá, and of Melekí Kadin, where the Emperor partook more than once of a repast.

Description of the Gardens of the Ottoman Court.

Dolma-bághjeh was formerly a small garden with cypress-trees. By command of Sultán Osmán II. all ships of the fleet, and all merchant ships at that time in the harbour at Constantinople were obliged to load with stones, which were thrown into the sea before Dolma-bághjeh, so that a space of four hundred yards was filled up with stones where the sea formed a gulph, and the place called "the filled up garden," Tolma or Dolma-bághjeh. Sultán Osmán used to delight in playing jeríd here. This riding-ground was converted into a garden, and Sultán Selím I.

* In the same Convent is also the Count de Bonneval's grave.

built a koshk and basin; no other building exists. The cypress-trees growing here are of a nondescript height. The service is performed by a master (ústá) and two hundred men of Bostánjís. It may be called Beshik-tásh (cradle-stone) from the chests of oak filled with stones, sunk before the garden, to prevent its being destroyed by the violent raging of the sirocco, though a thousand years before these chests, called beshik or cradles, were sunk, this place was already so called.

In the time of Báyazíd II. it was the Yallí of a Páshá, but then became an Imperial abode, so that it is now a palace with many sháhneshíns and rooms, though of no great extent. Sultán Murád IV. happened once to be reading here the satyrical work Sohámí of Nefií Efendí, when the lightning struck the ground near him; being terrified, he threw the book into the sea, and then gave orders to Bairám Páshá to strangle the author Nefií Efendí.

The garden of the young kapijí-bashí is a place full of shade; the garden of Kazánjí Oghlí was also an Imperial palace, of which Sultán Murád IV. made a present to Kia Sultána. It is very well worth seeing, particularly on account of a fountain (*jet d'eau*), with many elegant pipes in the upper story. Besides these yallís there are in the town the houses of Kiremetjí Zádeh, of the lesser Chaúsh and some others of great men. The inhabitants of Beshik-tásh are pleasant people; a great number of them occupy themselves with gardening. They dress in different styles. The greatest part of them are Anatolians, but there is also a great number of Constantinopolitans. The fair sex of Beshik-tásh are high-spirited, they look on their lovers but from the corner of the eye, and flatter no strangers. They keep their favours to their own people, and are renowned for their attachment. The legal authorities of this place are, the Náib, or substitute of the Mollá of Galata, and the Muhtessib and Súbáshí (two officers of police). The garden is under the high command of the Bostánjí-báshí. This town has no castle, but is very secure.

Mosques.

The mosque of Kara Sinán Páshá, a hundred paces distant from the sea; the wall is composed of white and red stones. In the court-yard six cupolas are supported by columns, and the windows ornamented with iron rails; the exterior court-yard is planted with tall plane-trees. In one corner of the harem, or court-yard, is the tribunal of Justice (Mehkemeh). Formerly the dining establishment was kept up, and might be yet. Before the mihráb are buried some great men. Between the mihráb and the landing place lies a large field. The mosque of Ahmed Durrák, near Dolma-bághjeh. The mosque of Abbás Aghá, a square mosque. There are also a great number of mesjids. The college of Khán-ud-dín Páshá, but no abecedarian schools, one house for reading the Korán, but none for reading tradition. There is a Cáravánseráï on the sea-shore. The landing place

of Beshik-tásh is the most frequented, because in time of war all the Anatolian troops, that pass from Asia into Europe, land at this place. There are three baths, that at the bridge, that near the great mosque, and that near Yahyá Efendí, besides one hundred and ninety private baths; the fountain of Yahyá Efendí. There are seventy shops. The shops and fountains are few in proportion to so large a place, but the houses and gardens are all supplied with water by wells. In summer-time many thousand boats carry water from here to Galata, where there is a scarcity of it. Among the eatables are, the pumpkins called súrakhí-dolma (bottle-shaped), cabbages, mulberries, and the fish which are taken here.

Walks.

There are no less than one hundred and sixty gardens, every one like paradise, fragrant of roses, narcissuses, and odoriferous herbs. The walk of Yahyá Efendí, in a deep shaded recess of the hills, luxuriant with plane, cypress, willow, fir, and nut-trees. Some well intentioned people have constructed a sofa at the foot of the spring, within the murmur of which all kinds of birds sing their melodious notes. It is an old pleasure place, where friends are wont to meet.

The Convent of the Mevlevís, at Beshik-tásh, of one story high. The room for the dancing and singing of the Dervíshes (simá'a-khánah) looks towards the sea. It is covered with a curious wooden roof, which our present architects would be unable to execute. It is very high and lofty. The cells of the Fakírs on the west side and the dancing room are of nut-tree wood; three sides of the latter are enclosed with glass windows. Its Sheikh, Hassan Dedeh, who was more than an hundred and ten years old, when he died, mounting the chair (kursí) on the days of meeting and becoming enraptured, sometimes commented upon the verses of the Mesneví, according to the original intention of their author. His successor, Nizen Dervísh Yússúf Jelálí, at times threw himself down from the chair on the Fakírs, and when he sung, he was in such raptures that all those who heard him remained astonished. All divine lovers collected round him and listened to his heavenly songs until they were out of their senses. He was a Prince in the speculative way of contemplation.

Monuments of the Great men buried at Beshik-tásh.

The tomb of Ahmed Durrání, near Dolma-bághjeh. The tomb of Yahyá Efendí, deceased 918 (1570); he is buried on the top of a high hill facing the sea; the four walls of his monument are covered with the inscriptions of many hundred thousand divine lovers breathing out their feelings in verse. Born at Trebisonde, he was the foster brother of Sultán Súleimán, because Súleimán and his father Selím I. were both born at that place. Yahyá having been brought to Constanti-

nople, was buried on the top of this hill, where even now he converses every Friday night with Khizr, taking from him lessons of mysticism. Near it is the tomb of Kapúdan Alí Páshá, who founded a mosque at Chios, and on the Bosphorus at Yení-köí. He spent fifty thousand piastres for an aqueduct to the mosque of Emír Efendí, near the quarter of Kúlaksís at Kassim Páshá. Before the mosque of Beshik-tásh on the sea-shore, beneath a cupola, is the monument of Kapúdán Khair-ud-dín Páshá (Barbarossa), who commanded at the conquest of Tunis, Tripoli, and Algiers, and died in 970 (1562). Sinán, the architect, built it, and also that of Yahyá Efendi above-named.

SECTION LIX.

Of the Buildings and Foundations of Orta-köí.

It was formerly only inhabited by Infidels, but in the time of Sultán Súleimán, the Defterdár Páshá having built a mosque, a number of great men took up their abode here. It consists of from two to three thousand houses rising one above the other on both sides of a valley, with a great number of Yallís or sea-shore palaces (περίαλος). The place is full of Infidels and Jews; there are two hundred shops, a great number of which are taverns, and a vast number of gardens. The public officers are; the Mollá of Galata's substitute (Náib), the Súbáshí and the Janissaries. The Bostánjí-báshí takes cognizance of penal suits. Besides the mosque of Defterdár Páshá there is but the mesjid of Baltají Mahmúd Aghá. The bath of Khosrou Kyayá was built by Sinán, where the air is fine and the waiters are boys. On the sea-shore is the fountain of Tekelí Mustafá Páshá. There is no establishment for distributing water (sebíl-khánah), no place of pilgrimage, and no other foundation of any kind.

SECTION LX.

Of the Buildings of Kúrút-cheshmeh.

The houses of gentlemen border upon the sea-shore; inland, in an extensive valley, is a quarter of Moslims, with a bath, a mosque, two companies (jama'át) of Jews, and three quarters of Greeks. The Jews have three synagogues, and the Greeks two churches, and altogether there are two hundred shops. It has no khán, bezestán, or other pious foundations, but a great number of gardens. Its Náib is subordinate to the Mollá of Galata, and it has an officer of the police, súbáshí, and one of Janissaries, yassakjí. Opposite to this place, on the other side of the channel, is Kúzgúnjik. There are no visiting places of saints and no walks.

SECTION LXI.

Of the Buildings of Arnaúd-kói.

The houses are about a thousand, with gardens, and the inhabitants are all Greeks and Jews. It has no mosque, mesjid, school, or kitchen for the poor (imáret), and but one small bath and a few gardens. The Greek females are distinguished. There is white bread and biscuits. The Jews are famous for playing upon musical instruments, particularly the tambour. The greater number of the Greeks established here are Lázes; there are but few Musulmáns. In the bay, which the shore forms from here to Akindiborún (the torrent's point), lie in winter-time many hundred ships. The public officers are, the substitute (Náib) of the Mollá of Galata, the súbáshí, the yassakjí and the Bostánjí-báshí. Akindiborún (ὀξυρόοουν), the torrent's point, is a rocky place where many boats perish. The boatmen drag their boats with ropes over this dangerous place, and thus pass it. The Rúznámejí of Murád IV., Ibrahím Efendí, built a fountain here. The garden which formerly belonged to Hassan Khálifeh, the Aghá of the Janissaries, has become an imperial one since the owner was torn in pieces by the troops, who revolted in Sultán Súleimán's time. The garden of Bebeg belongs to the Sultán, it consists but of a koshk, built by Selím I., and is not much frequented; there are tall cypress trees in it. Further on is the garden of Delí Hossein Páshá, which belongs to the Emperor also; it is adorned with pine trees. The place, Kialar (the rocks), consists of from forty to fifty houses, with Sidkí Efendí's mosque, underneath which rises a limpid stream. From here you come to Rúmelí-hissár. My greetings to you.

SECTION LXII.

Of the Form and Size of Rúmelí Hissár.

It was formerly an old convent of the Infidels on the top of the hill inhabited by a monk, who was secretly a Mussulman, and was at the head of three hundred Dervíshes. As soon as he heard of Mahommed II. having ascended the throne at Adrianople, he sent him a message to let him know the good news, that for him had been reserved the conquest of Constantinople, suggesting at the same time that he should build a castle here and two at the Dardanelles to intercept all provisions for Constantinople; and that meanwhile the army should move from Adrianople. Mohammed overjoyed with this news made all possible exertions. He went first, with the leave of the Greek Emperor Constantine, on a hunting party to Terkos on the shore of the Black Sea; where, exchanging presents with the commanding officer, he pursued his hunting without the smallest resistance, and sent presents of what he killed to Constantinople. He begged leave to build

on the spot where the castle now stands a hunting house, and consulted with the monk, who in secret was a Mussulman, and enjoyed his intimacy. Envoys came from Constantinople with the answer, that the Emperor would allow as much ground as a bull's hide would cover, but no more. Sultán Mohammed now traced out in the Envoy's presence the foundation of a tower no larger than a bull's hide. At the same time he commanded from Constantinople many thousand workmen and miners, who brought from the harbour of Borgház on the Black Sea in one night from forty to fifty guns, placed them along the seashore and covered them with bushes. He then began to build the castle, concealing in the same way the foundations by bushes; after which he cut the hide by the monk's advice into small strips, by which he marked out the circumference of the castle on the lime rocks. The monk said, "Gracious Emperor, your name being Mohammed, the same as the prophet, let this castle be built in the shape of the characters that form the name. It is now forty-one years since I received the destination to superintend this building, being a perfect architect, but I kept it secret from the world." Thus saying, he called his workmen together, and built the castle of Rúmelí in the form of the word Mohammed, as written in Cufic characters, which is to be read perfectly from the mountains of Anatoli. The tower on the top of the hill, seven stories high, represents the *mím* (m), the gate of the Dizdár the letter *ha* (h), the great tower on the sea-shore, the second *mím*, and the square on the side of the convent of Dúrmish Dedeh the *dál* (d). The letters which form the name of Mohammed, if taken in their arithmetic value give the number 92, which is also that of the bulwarks of this fortress. The arithmetic value of the letters, which compose the word khán being 651, there is the same number of battlements. The castle being built in six months, they burned the bushes, which hid it from the sight; the troops entered it rejoicing, with the necessary artillery and ammunition, and the architect throwing away the mask of a monk, declared himself publicly to be a faithful Moslim. He begged to be made Dizdár, or commanding officer of the castle, which was granted him. The Greek Emperor receiving this news sent an ambassador to complain, that a castle had been built contrary to the peace. Sultán Mohammed in answer sent the hide of the bull cut into small pieces, and said that he would plead guilty of the breach of the peace, if the castle exceeded in the least this granted measure. The Infidels now wished to make a new treaty of peace, but Mahommed would not grant it, and built two other castles at the Dardanelles, by which means he intercepted from both seas the conveyance of provisions, so that he nearly reduced Constantinople by famine. Such is the castle of Rúmelí resting on the west side on towering rocks, and therefore without a fosse. Its circumference is six thousand paces, the height of the wall is forty cubits, and of the three towers, each of them having ten cells, eighty royal cubits. People who are disgraced by the

Emperor's anger are kept here prisoners in the tower, representing the *mím*. The castle has three gates; the northern or mountain gate, the inferior gate opening towards the town, and the third with the iron-railed window, which is always shut. One hundred and five guns are on the ramparts, besides the large guns in the gun-boats. The Dizdár (commander) and three hundred men of the garrison watch it day and night. One hundred and eighty houses, which are within the fortress, stick to the rocks like swallows' nests. There is a mosque of Mohammed II. with one minaret, two mesjids, and two large granaries; it has no market-place (charshú-bazár) or other establishment.

On the sea-shore are on a small line one thousand and sixty houses without gardens, but with many koshks looking to the sea; three mosques, eleven mesjids, seven schools, one bath, two hundred shops, and one convent, which is mentioned above, of Dúrmish Dedeh. There are here but five houses of Greeks, that are free of gifts, and no Jewish houses at all, no wine and ale houses (mei-khánah and búsá-khánah) because the inhabitants are all very good Moslims. The owners of the yallís (shore-palaces), rich and noble men, reside in winter-time in the town of Constantinople. The inhabitants of this place are for the most part fishermen, men of the garrison and others, handicraftsmen. On the mountain are incomparable cherries, celebrated all over Turkey, Arabia, and Persia, where they are called gulnárí rúm, and two of which were found to weigh a piastre. The current which runs before the castle is called Sheitán akindissí, the Devil's current (ὀξυῤῥοουν); a boat is driven by it in a moment from hence to the shore of Kandillí.

Pilgrimage to Rúmelí Hissár and Miracles of Sheikh Ismail.

The Emperor being at Kandillí, when the Sheikh's and his disciples' bodies were thrown into the sea at Constantinople at the stable-gate, he and his ten followers came floating before that place, dancing on the waves with their heads in their hands. The Emperor's suite seeing this miracle, represented to him that they must have been unjustly executed. The Emperor began to weep as he watched them floating against the current to the opposite shore of Rúmelí Hissár, where they were buried at the foot of Dúrmish Dedeh, and where, during ten nights, light was seen pouring down on their graves. This Sheikh Ismail Chelebí was executed at the Hippodrome, near the fountain of Chokúr Ch shmeh, with his ten followers; he was called Kúrbán Ismail at his birth (Ismail, the victim,) and really died a victim seventy years afterwards. On the spot where he fell a chapel has been erected by his friends, which is to be seen at the back of Dikilí-tásh (the burnt column), as a mesjid with iron-rails.

Pilgrimage of Hassan Zarifi.

He was a messmate of the famous Sheikh Gulshení in Egypt, and after his death, by permission of Sultán Súleimán, became his successor at Langha; he was born at Sírúz, but buried at Rúmelí Hissár, near Dúrmísh Dedeh, in the year 977 (1569.)

SECTION LXIII.

Of Istena and its Buildings (Lasthenius sinus).

In the time of the Infidels it was a place of Convents and Churches, the ruins of which are even now to be seen; the principal was that of a monk called Istenia. When the Genoese were in possession of Galata he left this convent and went to Candia, where he built a convent, which bears the same name. This on the Bosphorus is a place of about a thousand houses, situated on the western shore of a gulph capable of containing a thousand ships. It has three mosques, seven mesjids, one bath and twenty shops, no kháns, but many gardens. The inhabitants subsist by gardening and fishing. The air of this place is not good owing to its being so completely landlocked. On the point is a fine koshk, which serves for the reception of guests. In the winter two or three hundred ships ride here in safety.

SECTION LXIV.

Of the buildings of Yeni-köi (the new village).

So called because it was built by Sultán Súleimán's order; it is a nice new town, consisting of three thousand houses with gardens. Its Náib is subordinate to the Mollá of Galata; there is also an officer of the Janissaries and chaúshes, because the inhabitants, mostly from Trebizonde, are a quarrelsome people. They are rich captains of merchant ships, and have therefore fine houses. There are three quarters of Moslims, seven of Infidels, but none of Jews, and three mosques, of which that of Kapúdán Khalíl Pashá on the shore is a very pleasant one. Before the house of Hájí Omar is the market of venison, that is to say, of the boars and stags, which the hunters of the Janissaries take in the mountains of Istranija, and sell here in hams; they feed these animals previous to killing them in the meadow before the house of Hájí Omar. On the seashore are an hundred houses of biscuit-bakers, for the ships that navigate the Black sea take all their biscuits from Galata and this place. The wine is praised by debauchees, but is indeed bad. There is no school, bezestán or fort here, but a great number of fusileers, because it happened once that on the feast of Bairám three hundred chaiks of Cossacks carried off a thousand prisoners and five richly laden ships. Since that time Sultán

Murád IV. garrisoned it with a company of Janissaries, and ordered the Bostánjí-báshí to keep watch throughout the night. The garrison encamps during the summer in the meadows of Terkos and Oskokarí.

Pilgrimage of Dúrmísh Dedeh at Rúmelí Hissár.

He is buried on the Kibla-side of the fortress; the Dervíshes Begtáshí superintend it with their drums and lamps. He was born at Akkermán, but carried off when a youth to Constantinople and left at this castle. He used to foretell to those who went to sea whether they would make a good or bad voyage, and acquired by his predictions and miracles during twenty years much credit, and was buried in the time of Sultán Ahmed I. at this place, which is generally visited.

It is by a blunder, that the description of this pilgrimage, which ought to have been mentioned above at Rúmelí Hissár has been postponed.*

SECTION LXV.

Of the Buildings of Tarapia.

There stood here formerly a Dalián or wooden look-out for fanging fish. Selim II. having taken delight at this place in catching fish, which were roasted under the shade of some tall cypress trees, commanded his vezír, Sokollí Mohammed Páshá, to erect on the spot a place, which from the amusement (tarab) the Emperor enjoyed, was called Tarapia. This was its foundation. In the time of Sultán Murád I. when the Russians invaded Yení-kóï, the inhabitants of Tarapia gave battle to the Cossacks, and refused to give them the least thing, not even a grain of mustard. The Infidels enraged at this behaviour set fire to the place and burnt it down. It has since then been raised to its present state. There are eight hundred houses, one quarter of Moslims and a mosque, with seven quarters of Infidels. Where the Dalián, and the cypress trees, stood is now a shore-palace of the Inspector of customs, and is the highest in the place. There is no bath and no kitchen for the poor, but there are forty small streets and many gardens.

SECTION LXVI.

Of Boyúk-dereh to the North of Tarapia.

This was also a pleasure-place of the Sultáns Selím I. and II., who delighted in fishing here. It is surrounded by thick woods, which are impenetrable to the sun. In this great valley (boyúk, great, and dereh, valley) are cypress, planes, weeping

* This is most probably an insertion of a copyist and not of the Author.

willows, and other tall trees, the shade of which affords situations for garden sofas and prayer-places. The pleasure parties of Sultán Selím were the origin of the village built near this valley. There are altogether a thousand small houses, one quarter of Moslims and seven of fishermen, boatmen, and gardeners, all Infidels. By the landing place is a mosque, built by Koja Defterdár Páshá, a bath, and some small streets, with a great number of gardens.

SECTION LXVII.

Of Sariyár.

It was a large town in the time of Iskender Zúlkarnín, for when he cut the channel of the Black sea to unite it with the White (by the Bosphorus), he discovered here a gold mine, which was the reason why he cut the channel in another direction, and built a town in this place, which town was called Farandra. The Genoese destroyed it, but it was afterwards restored to its present state. It consists of about a thousand houses on the shore of the Bosphorus with vineyards and gardens. There are two quarters of Moslims and seven of Infidels, but none of Jews. It has a mosque, a mesjid, a bath, and a small market. The inhabitants, for the most part Anatolians, live by gardening; the Infidels by their shipping, by fishing and by keeping wine-houses. In a deep recess of the valley is the rose-garden of Chelebí Solák, which pleased Sultán Murád IV. so much, that he said, "Though servant of the two noble cities of Mekka and Medina I have no such garden." Flatterers advised that it should be made a present to the Sultán, who however did not accept it, but lavished great presents on its possessor, that he might increase the cultivation of the garden; besides this paradise-like garden there are seven thousand others. The cherries of this place are celebrated; those which in the town go by the name of Castle-cherries come from this place, each of them yields an hundred drops of juice. The inhabitants of Constantinople spend here three months in the year. The gold mine was given up by Defterdár Páshá because the expenses exceeded the proceeds. From the mine of clay, the clay is taken for the gun-forms; it is a yellow pure kind of earth which is carried hence to Top-khánah and kneaded there.

SECTION LXVIII.

Of the Building of the Castle at the mouth of the Bosphorus (Bogház Hissár).

In the time of Yánkó, the son of Mádiyán, there existed on the two mountains opposite to each other two strong castles. The one which is on the European side is decayed by the lapse of time, and the Infidels found means in the reign of Sultán Murád IV. to advance with their fleet of boats up to Tarapia and Yeni-kóï; the

Emperor being deeply affected at their having plundered and burned these two places, with those of Buyúk-dereh and Sariyár, consulted with his vezírs; and, by the advice of Rejeb Páshá and Kúzú Alí Aghá, he ordered two strong castles to be erected on both sides of the canal to shut up the entrance of the Black sea. These two strongholds were finished in a year, and prevented the Cossacks from carrying on their depredations. They are built on a strait of the Bosphorus, so that the distance between them amounts but to half a mile, and people speaking with a loud voice understand each other from both sides of the channel. Ships pass here with the swiftness of an arrow. The castle is of a square form built on the sea-shore. It has an iron-gate looking to the Kibla-side. The circumference is one thousand paces. There are sixty houses for the garrison, a mosque built by Sultán Murád IV., two granaries, an arsenal, two hundred guns large and small, a Commanding Officer (Dizdár) and three hundred men. The legal authority is the Náib, or substitute of the Mollá of Galata, the Dizdár holds the executive power, in conjunction with the Bostánjí-báshí. The houses for the garrison are outside the Castle. There is no khán, bath, market-place or other establishment, but there are a great number of vineyards.

Description of the Fanal (Fanarakí).

Outside of the Castle, every night on a high tower is lighted a fanal for the benefit of the ships in the Black sea, which guided by its light enter the Canal. The length of the Black sea from the mouth of the Bosphorus to the fortress of Azov is seventeen hundred miles. This is the Canal which was cut by Iskender Zúlkarnín to unite the Black and White seas. The traces of this work are even now to be seen on the rocks. Praise be to God, who has enabled me to give a description of all the towns and large places on both sides of the Black sea, on which I made three excursions as far as the country of the Abazas.

I have now finished the description of all the places and towns situated on the European shore of the Bosphorus, which from the Seven Towers to the mouth of the Bosphorus makes two journeys. There is no dreary interval between the aforesaid places, but a continuation of gardens and vineyards. Having finished the description on the side of Rúmelí we now pass over to the side of Anatoli.

SECTION LXIX.

Of the Asiatic Castle.

This castle was built at the same time as the European one opposite to it by Sultán Murád IV. It is a strong square building on plain and even ground. The height of the walls is twenty cubits; the gate opens to the south. Its circumference

is eight hundred paces. There are eighty houses for the garrison, a Dizdár and three hundred officers, a mosque of Sultán Murád IV., two granaries, and one hundred guns. The guns are all pointed to the opposite castle of Rúmelí and to the entrance of the Black sea; each gun carries to the distance of ten miles. On the southern side of this castle is the place called Kawák, consisting of eight hundred houses, which nearly encircle a large harbour, and are surrounded with gardens, all belonging to Moslims, a mosque, seven mesjids, a bath, two hundred shops, a fountain, and an abecedarian school. The inhabitants, who are merchants, sailors and gardeners, are all Anatolians. Their legal authority is the Náib of the Mollá of Scutarí. The executive power is shared by the Commander (Dizdár) and the Bostánjí-bashí. There are always from two to three hundred ships in the harbour watching for a fair wind to sail either up or down the straits. The chesnuts here are famous; north to this place is the Mount of Yúrús.

Description of the Castle of Yúrús.

It was built by Helena; here was also a convent of a monk called Yúrús, who gave his name to the mountain. It is an old, dark-coloured castle. There are two hundred Mussulman houses, with a mosque of Sultán Báyazíd I., who passing the Bosphorus to quell a revolt of the Moldavians, conquered this castle on his passage, and founded the mosque. Mohammed II. repaired and garrisoned it, but it has now neither commander nor garrison. It is a square strong-hold on the top of a high mountain, its circumference is two hundred paces, surrounded on all sides by a wood of chesnut-trees; the inhabitants are all wood-cutters; the cattle are numerous, and yield excellent milk and yoghúrd.

On the east-side of the castle on a heath is the pilgrimage of the Forty. The inhabitants of this castle light fires upon any danger threatening from the Black Sea, but not in the night-time, because the vessels sailing in the Black Sea would mistake it for the light-house and steer against the rocks.

Praise of the Light-house (Fanal).

On the top of a high tower is a great Fanal lighted with whale-oil, by which the ships sailing in the dark on the Black Sea find their way into the Canal. The village of Kawák, which is below the castle of Yúrús, is five thousand paces distant; five thousand paces further on along the sea-shore is the Cypress-point, where Súleimán raised a causeway, adorned with cypress-trees. From hence people ascend the mountain of Josue (the Giant's mountain) to visit his tomb. You are two hours in ascending; there is a convent and some fakírs attached to it. On the top of the mountain is a well three yards deep, which affords excellent water.

SECTION LXX.

Of Begkos.

This place consists of eight hundred houses, surrounded with gardens, nearly encircling a large harbour. It has a mosque, a mesjid, a bath, an abecedarian school, and small streets. The inhabitants get their living by fishing, gardening, and cutting wood. Though it is under the jurisdiction of Scutari, yet it is charged with the payment of an hundred and fifty aspers to the astronomer of the court, who is at the same time judge of the village. The executive is entrusted to the U'stá of the imperial garden at Sultánieh under the authority of the Bostánjí-báshí. It is a sweet place, enjoying fine air. Before the village is a Dalián, or structure, for fanging the sword-fish (Xiphias), it is composed of from five to six masts, on the highest of which sits a man who keeps a look out for the fish that come in from the Black Sea. When he sees them drawing near, he throws a stone into the sea in order to frighten them, wherein he succeeds so well that they all take the direction of the harbour, where they think to find security, but fall into the nets laid for them under the water. The nets being closed, on warning given from the man sitting in the look-out, the fishermen flock round to kill them without their being able to make any resistance with their sword. The fish if boiled with garlic and vineyard herbs is excellent. The payment for the lease of this fishing establishment (Dalián) amounts to seventy yuk of aspers, i. e. seven million aspers.

The garden of Tokát, so called from the koshk built by Mohammed II., who while hunting on this spot received the news of Tokát having been conquered by Mahommed Páshá. The rising fountain springs from the floor to the roof, and falls into a golden cup. An U'stá and an hundred Bostánjís are on service here. There is a bath with numerous rooms. When the Emperors hunt, the animals are driven together for their inspection in this park. Sultán Murád IV. delighted in this place; there is a pillar which was raised in remembrance of a jerid he threw a remarkable distance.

Akbábá is a fine walk of an hour's distance inland, like those of Al-Behader, Sekí, 'Alem-tágh, Koyúnkúrú, and of the mountain of Josue. South of Begkos, on the sea-shore, is the garden of Sultánieh, a garden like Paradise, enclosed by Báyazíd II. In the time of Murád III., U'zdemir's son, Osmán Tshá, having laid waste the towns of Genjí, Shamákhieh, Shirván, and Tebriz, carried away from the latter place a cupola, with windows and slides, which he presented to the Emperor, who, that such workmanship might not be lost, ordered a koshk to be constructed with it in this garden on the shore of the sea. Painters are astonished that the pictures have suffer d no injury from the air of the sea after so many years. All creatures between heaven and earth are here painted, for the most part in hunting parties.

The garden is ruled by an U'stá and seventy men of Bostánjís. Close to it, on the south, is the place of Injirlí of three hundred houses, with gardens, a mosque, a mesjid, and a bath in the palace of Hezár Para Ahmed Pasha, but no market-place. Near it is Jubuklí-bághjeh. Báyazíd II., having brought his son Selím I. from Trebizonde to Constantinople, gave him in this place in a fit of anger eight strokes with a cane (jubuk), which eight strokes were prophetic of the eight years of his reign. At the same time he said to him, "Boy, don't be angry, these eight strokes shall fructify during eight years of reign." Selím stuck the dry cane into the ground, praying to heaven that it might strike and bear fruit. The Sheikh Kara Shems-ud-dín and Báyazíd himself said, "Amen;" the cane began to take root, and even now bears cornels, five of which weigh a drachma. It is from this miracle, effected by the prayer of Báyazíd II. and Kara Shems-ud-dín, that this place is now called Jubuklí-bághjeh. The cornels are the size of the dates from Medina. Selím I. having ascended the throne and conquered Egypt, beautified this place. After passing it, along the sea-shore, a thousand paces further on, is the village of Kánlijah.

SECTION LXXI.

Of Kánlijah.

It has nearly two thousand houses with gardens and fine yallís. There are no Infidels, but altogether seven quarters of Moslims and seven Mihrábs (amongst mosques and mesjids). The first is that of Iskender Páshá at the head of the landing place, built by one of the vezírs of Súleimán, a square building with a wooden roof covered with lead, and a minaret, the work of Sinán. There are various mosques, two schools for boys, a college, a school for reading the tradition, another for reading the Korán, a khán, but no kitchen for the poor, and but one bath. In this bath is a lion carved in marble in so wonderful a manner that it appears to be alive. The milk and curd (yoghúrd) of this place are famous.

SECTION LXXII.

The Castle of Anatoli.

On the mouth of the small river Gök-dereh (heavenly torrent) on the sea-shore, is a stronghold on the rocks, built by Mohammed II., very small, and of but a thousand paces in circumference; the gate opens towards the west. Inside is a house for the commander (Dizdár); the garrison consists of two hundred Tímáriots; the villages belong to the province of Koja Alí; the guns are pointed to the opposite shore of the Canal, where this castle is faced by Rúmelí Hissár. Before the castle is but one mosque, that of Mohammed II., and no other monument;

the suburb consists of a thousand and eighty houses, great palaces and yallís, which however are much exposed to the sun in the afternoon. There are no Infidels or Jews, but all Mussulmans; besides the mosque mentioned, there are some mesjids, and seven schools for boys, a small bath, and twenty shops, besides a great many gardens and vineyards.

The Walk of Göksú (Aretas).

A river resembling the spring of life, which flows from mount 'Alem-tágh, is adorned on both banks with gardens and mills. It is crossed by a wooden bridge, under which pass the boats of lovers, who come here to enjoy the delicious meadows; it is a place very well worth seeing. Cans, cups, and pots, are made and sold, of a reddish clay found here. The jurisdiction of this place belongs to the Mollá of Scutari. The executive power is divided between the Súbáshí and Bostánjí-báshí.

South of this place is Kandilí, the koshk of which was built by Murád III.; Murád IV., much delighted by the air and the view, spent here a great deal of his time. It is a delicious garden, adorned with many pleasure-houses. The mountains behind are laid out in vineyards. The garden is ruled by an U'stá and one hundred Bostánjís. South from it Mohammed IV. made a present to Vání Efendí of a place called Papaskúrússi, an Imperial gift.

The walk near this place is called Kulleh-bághjessí (tower-garden). Sultán Selím I. having ordered, in a fit of anger, his son Suleimán to be put to death, the Bostánjí-bashí feigned to obey the Sultán's command, but killed another boy instead of the Prince, whom he shut up during three years in this tower. Selím on his return from Egypt, feeling his end to be drawing near, reproached the Bostánjí-báshí as the cause of his being about to die without heirs. The Bostánjí-báshí kissed the ground, and brought Súleimán from this tower to Sultán Selím's presence, who caught him eagerly in his arms. The Bostánjí-báshí was rewarded with the government of Egypt, and Súleimán built on the site of the tower, where he had been shut up during three years, a magnificent building nine stories high, everywhere furnished with water-pipes and fountains. There exists here a wonderfully tall cypress-tree, which Sultán Súleimán planted with his own hand. Of the different delicious fruits of this garden, the figs are the best.

SECTION LXXIII.

The Village of Chengellí-kóï.

This is called the village of hooks (chengell), because at the time of the conquest of Constantinople by Mohammed II. certain old anchor-hooks of the time of the Byzantine Emperors were found here: it is subject to the Mollá of Scutarí. The

mountain and hills opposite to it are all laid out in gardens in the Persian fashion. A great number of the inhabitants are Greeks; the palaces, many of which belong to the Sultán and to the vezírs, are very fine; the finest are those of Moan Oghlí, of Begler-begí, and near it the garden of Istáros, an Imperial garden like a Persian Chehárbágh; the koshks and handsome buildings seen here, are to be found in no other imperial palace. But God knows the foundation of this palace must have been laid under the constellation of Mars, because Sultán Murád IV., having fixed his abode here, issued many orders for shedding blood. Eliás Páshá, who had raised a rebellion in Anatoli, and shut up the passage of Pergamus, was brought into the Emperor's presence at this place, and executed with many others. The inhabitants are a noisy and quarrelsome people, but the place is well built and cultivated. There are three thousand and sixty houses of stone, some with upper stories, and some of one floor only. The mosque is in the middle of the market-place.

SECTION LXXIV.

Description of Istáros.

Its name is a corruption from the Greek (Σταυρὸς). Some give it another derivation; they say that when Báyazíd I. marched to the siege of Constantinople, a battle was fought here about a church, and that Báyazíd said, *Biz búní Isterus,* "we will have that;" the last word is said to have been corrupted into Istáros. This place is under the jurisdiction of the Mollá of Scutari. The houses are all of stone, faced with brick; the mosques are well built.

Description of Kúzghúnjik.

It takes its name from the pious man Kúzghún Bábá, who resided here in the time of Sultán Mohammed II. It is ruled by a Súbashí subordinate to the Mollá of Scutari. There are fine Seraïs and Yallís. From hence, passing the garden of Nakásh Páshá, the harbour of the oxen (Bosphorus), and the garden of the Palace of Kia Sultán, you arrive at Scutarí.

SECTION LXXV.

Of the Mosques, Kháns, Colleges, and Baths of the Town of Scutari.

The town of Constantinople was besieged seven times by the Arabs in the time of the Ommiades, and though they imposed tribute upon it, and were in possession of Galata, yet they were obliged to return without being able to take the town; But in the year 245 (859), Harún-ur-rashíd arrived with an hundred and fifty thousand men at Scutari, where Seyyid Battál took up his station with three thousand brave men, who continually pillaged the Infidels.

Seyyid Battál, having heard that a great number of Moslims had been killed at Constantinople, in the citadel which Harún-ur-rashíd had erected within the gate of Sílívrí, now the site of the mosque of Koja Mustafá Páshá, revenged their deaths by the devastation of the places surrounding Scutarí, as Kúzghúnjik, Chengellí, Fendik, Kartál, and Dárijeh, cut off the heads of three hundred monks, and returned with immense booty, first to his native town of Malatiyyah, and then to Harún-ur-rashíd at Baghdád, to whom he reported the martyrdom of the Moslíms killed at Constantinople. Harún-ur-rashíd now advanced for the second time with an army of two hundred thousand men, and assaulted the town for three days, within which eighteen thousand Infidels were killed, and twenty thousand taken prisoners; amongst them the Emperor, who was carried before Harún-ur-rashíd, and hanged on the belfry of Ayá Sófiyah; an immense number of Infidels were killed, and the citadel, built on the spot where the mosque of old Mustafá Páshá now stands, again garrisoned with ten thousand men. Harún-ur-rashíd returned to Baghdád, but the Seyyid, whose name was Ja'fer, the son of Hossein, fixed his tents on the heights of Scutarí, opposite the Maiden's tower, (Leander's tower), and remained there seven years cultivating the ground in gardens. These gardens are called to this day the gardens of Battál, of Al-Beháder, of Sheja'án, and Ghází-kóï, that is to say of the Champion, the Renowned, the Brave and the Victor's village. The last name (Ghází-kóï) was corrupted into Kadí-kóï (Chalcedonia). Seyyid Battál Ghází having returned after seven years into Syria, the Greek Emperor built at Ghází-kóï a strong-hold, the ruins of which are even now extant. The Greeks then dug a ditch from Scutarí to Jámlijeh, with an earthen wall, and a watch tower on the mountain of Jámlijeh. Similar towers were built on the heights of Toighár, Yassí, and Piáleh Páshá, altogether twelve large towers, which were garrisoned by forty thousand men; the Commander of Scutarí afraid of Seyyid Battál, built a tower on a rock in the midst of the sea, wherein he placed his daughter and his treasures, hence it is now called the girl's tower (Kiz-kúllessí).

Seyyid Battál, after the conquest of Syria, having heard of the establishment of Scutarí, hastened with seven hundred men only to Constantinople, laid waste Scutarí, and crossed in a boat to the girl's tower, and carried off the Princess, daughter of Nicephorus, with all her treasures. He performed his prayers at the place which is called the garden of Scutarí, and having begged from heaven the boon, that Scutarí might be one day wholly inhabited by Moslims, he burned it down, and returned with immense booty to Modania. Nicephorus embellished this town afterwards in an astonishing way, and so did Mohammed II. and Súleimán, and it is always increasing by Seyyid Ghází's blessing. According to the description of the time of Sultán Murád IV., this town, built on seven hills and vallies, consisted of nine thousand houses, situated close to each other, with gar-

dens, vineyards, seráïs, and yallís. The name of Scutarí is a corruption from Eskidár (old house), which stood on the ground now called Scutarí's garden, and is the place where the tent of Harún-ur-rashíd stood, and where Seyyid Battál made his first establishment. Scutarí is a great place of passage, because all foreigners from Anatoli, Arabia, Persia, and India, coming to Constantinople, pass through it. It is six miles distant from Constantinople. The boats, which intend landing here, go first towards Beshik-tásh, from whence they are borne here by the current, thus making the distance nine miles. The passage to Scutarí is difficult, and great care must be taken particularly in a southerly wind. This town consists of seventy quarters of Moslims, eleven of Greeks, and one of Jews, but no Franks; it is not fortified. The Judge (Mollá) is appointed, with the pay of five hundred aspers, and there are five substitutes subordinate to his jurisdiction. His legal revenues amount to forty thousand piastres a year. A regiment of Janissaries mount guard. There are also veterans of the gunners, armourers, and sipáhís; a great number of noble and learned men have taken up their residence here. The Muftí, however, resides at Constantinople, and the Nakíb-ul-eshráf, head of the Emirs, has a substitute here; there is also a Súbáshí and six hundred Mutewellís, or administrators of pious foundations, of which there are a great number in this town.

Mosques.

The mosque of Mihrmáh, the daughter of Sultán Súleimán, was built by Sultán Súleimán in the year 954, in remembrance of the said Sultána, his daughter. The court-yard (harem), is ascended by a flight of steps on both sides; and in the middle of the yard is a basin of water, adorned with plane-trees. On the outside of the mosque are sofas of stone, covered by cupolas, which are supported by columns. The chronograph is inscribed on the Kibla-gate (chief entrance); and there are two minarets, each one story high.

The mosque of the Sultána Válideh is a great foundation near the horse-market; it was built by the mother of Sultán Murád III. Situated on the top of a hill, it represents a mountain of light. On three sides of it, from the Kibla-gate to the mihráb, are elevations (tabaka) for the people and lamps; the windows are adorned with variegated glass; the inscription on the Kibla-gate contains the chronograph. Outside are galleries covered with cupolas, which however are exceeded in height by the principal cupola of the mosque. The exterior court-yard is planted with plane and linden-trees. On both sides there is a minaret with one gallery. All the buildings belonging to it are covered with lead. It is the work of Sinán, and of an extremely solid construction.

The Mosque of the Sultána Válideh Kossem. Kossem Sultána was the lady of

Sultán Ahmed I., and the mother of three Sultáns, viz.: Sultán Osmán II., Murád III., and Mohammed IV. She was killed in the reign of the last by the Kizlar-Aghássí Súleimán, who dragged her by the hair and strangled her, by the advice of the grand vezír Síávúsh. She built it herself on the top of a hill, it is a lofty building, with a great cupola, sofas, a minaret, and a harem (court-yard).

The mosque of Sultán Ahmed I. is in the old style, with one minaret on the border of the Imperial garden Khúnkiár-baghjessí.

The mosque of Sultán Murád IV. with a low minaret, which holds but a few people.

The mosque of Sultán Selím I. is, like the preceding, a private Imperial mosque (khass), and not for the community (a'ám).

The mosque of Sultán Murád IV. in the garden of Istáros, and that of the same at Jámlijah, a solid building.

The mosque of Mahmúd Efendí, in the town of Scutarí.

The mosque of Arslán Aghá, and that of Shemsí Páshá. The last a sweet little mosque, the work of Sinán, on the sea-shore.

Colleges.

On the landing place is the college of Mihrmáh, that of the middle Válideh, that of the great or new Válideh, and that of Shemsí Páshá, all built by old Sinán; besides that of Lady Kelíma.

The houses for reading the Korán, are, that of the Sultána Válideh, that of Sultána Esmakhán, of Shemsi, and Hají Páshá, which are also the work of Sinán.

Kitchens for the poor (imáret). That of Mihrmáh is a most splendid establishment, where all passengers receive twice a day a brass plate, a dish of barley-soup and bread, every night a candle, and for each horse provender; but the gift to passengers is only for three days. The second establishment of this kind is that of the middle Válideh, where every Friday piláw and zerdeh are distributed amongst the poor; the servants of the mosque, who are regularly paid, amount to eight hundred. The third establishment is that of the new Válideh, which like the two preceding was founded for the poor; to whom is also open the kitchen of Mahmúd Efendí. In short there are no less than eleven dining establishments at Scutarí, which if I should minutely describe, the book of my travels would become a book of bills of fare.

Description of the Convents at Scutarí.

There are altogether forty-seven Convents. The first is that of Mahmúd Efendí, a large establishment of the Khalvetís, of whom three hundred, day and night, praise the Lord with cries, which intoxicate the followers of divine love; that

of Abd-ul-kader Jeilání; that of Dútjí Zadeh also of Khalvetís; that of Kara Ahmed Sultán in the burial-ground; that of Hájí Beg Tásh, near the yallí of Kia Sultán, at the Oxen's Harbour; that of the lepers, on the great road outside the town, where all the leprous (meskin) are lodged and provided for. If lepers are found in the town, they are carried to this place, whoever they may be. Leprosy being an epidemic in Rúmelí, those who are attacked with it are not allowed to stay in towns, but are lodged outside in separate houses; yet it is not so in Egypt, where this evil being very common, people who have lost a hand or foot by it already, eat, drink, and sleep together, so that leprosy propagated by families descends to their children and their offspring, who have neither eyebrows nor lashes.

Description of the Baths of Scutari.

The bath of the Sultán, on the market of the landing place, is a pleasant, well-built, delightful bath, with good waiters. The bath of the middle Válideh, very neat, and clean. The bath of Kossem Valideh; as it was the last built, the architect in its building mixed the different styles of the preceding ones, so that it is an incomparable bath. The bath of Jinjí Khoja is provided with water that rivals the spring of life. There are besides these eight hundred private baths.

Description of the Caravánseráïs at Scutari.

There are in all eleven Caravánseráïs. The largest is that at the head of the landing place before the mosque; it has an hundred fire-places, and stables for an hundred horses, all covered with lead, and is the foundation of Sultána Mihrmáh. The Caravánseráï of the middle Válideh is of the same extent, and has besides a separate place for camels. The Caravánseráï of the great Válideh is appropriated for the lodgings of great men. Amongst the palaces, that of Koja Mohammed Páshá, the vezír of Súleimán, is the work of Sinán, as are also the seráïs of Hájí Páshá and the yallí of Piáleh Páshá.

Description of the Kháns.

There are no less than five hundred kháns or houses for travelling merchants, but they are not all covered with lead; each of them has from forty to fifty fire-places; some of them are inhabited by sipáhís, who come here to pass a couple of months. The gates are shut with chains, and guarded by porters. Two of the best are, that of Nassif Páshá, and that in the horse-market.

Sebíls.

There are sixty-six sebíls, or establishments for distributing water, besides the

fountains, the most remarkable of which is that of Kara Mustafá Páshá, near the guard-house of the Janissaries.

Markets.

There are altogether two thousand and sixty shops, but no bezestán, and no market exclusively appropriated to any particular guild; the handicraftsmen are all blended together, even the tanners are established in two different places; the market of the sipáhís is a street shut up at both ends. There are four thousand and ten vineyards, and three hundred gardens with fragrant flowers.

Walks.

Scutari is surrounded on all sides with delightful walks, the finest of which, however, are those of the Imperial gardens. The most celebrated of all is that of great Jámlija, where a koshk was built by the present monarch, the chronograph of which was composed by me, poor Evliyá. The walk of little Jámlija is a hunting place, tufted with trees. The walk of Kilámish Búrni, between Kází-kóï and Fenerbághjessí, a bay with a bottom of white sand, where lovers and their beloved swim like angels of the sea, and sport together. The gardens of Kádí-kóï (Chalcedonia) of Hyder Páshá, of Al-Behader, of Sheja'á, of Kia Sultán, of Piáleh Páshá, and of the Falconers (Túghánjilar) where they have their establishment during the time the Sultán resides at Scutarí. The walk of Kiz-kullessí (Leander's tower); this is a high square tower of eighty cubits high, on a rock in the sea, at the distance of an arrow-shot. The rock is two hundred paces in circumference; it is defended by an iron-gate. Inside are seven rooms, and a cistern. It is garrisoned by an hundred men and a commander; there are forty cannons pointed on all sides. The pleasure-place of Salájik is a swimming place, where in the afternoon company assemble to swim, or to look on. The same is the case with the swimming-place of Shemsí Páshá. The walk of Kaishbinárí is a woody place, with a delightful spring. The pleasure-ground of 'Alem-tágh abounds with game.

Of the Occupations and Traffic of the Inhabitants of Scutari.

The soldiers are the first class, they dress in rich brocades. The other classes are those of the gardeners, the divines, the fakirs, the boatmen, and the merchants, who dress according to their means in dolimáns and ferrajehs of cloth; as the greatest part of them are Anatolians they speak the dialect of this province, but the gentlemen of the town speak in the purest way, and are poets and learned divines. The Dervíshes Jelvetí, at Scutarí, being of the principal order of Dervíshes, you find here a great number of musical people, who sing different songs of divine love (iláhí) in the established rhythm. The number of the fair sex in this town is

very great, and poets have made some of them the subject of a Shehrenguíz, or town-revolt.

Eatables and Beverages.

There are white cracknels, good roast-meat, fresh kaimák, sherbet, with musk-isins.

Pilgrimages, or Monuments of great Sheikhs and Saints.

The tomb of Sheja'á Bábá, one of the companions of Seyyid Battál, who died while gardening from being stung by a serpent, and was buried in his own garden. The tomb of Asumání Dedeh, a man lost in contemplation, who lifted his eyes always to heaven, and talked to himself. When Sultán Selím I. marched into Persia, he encouraged the Sultán by saying: "March on Selím I. and endeavour to get on the way of the Imánís." This was of good foreboding, because the word endeavour (Chaldir) became the name of the field of battle, on which Sháh Ismail was slain. He is buried near the convent of Karaja Ahmed Sultán. The tomb of the famous Sheikh Hedayí Mahmúd; he died in the year 1038 (1628), and Weissí Efendí, who was one of his followers, wrote his chronograph; he is buried near his own convent. Close to it, beneath a high cupola, is also buried the vezír Khalíl Páshá. The late Mahmúd Efendí, who through his spiritual teacher, the celebrated Kissudár, got the name of Hedayí, was born at Sívrí Hissár, in Anatolia, and pursued the career of professors and substitutes of judges. Having one night in his sleep seen a vision of hell, he was so frightened, that as soon as he awoke he gave away all he possessed, and sat up a Sheikh, on his carpet, at Scutarí. In short he kissed the hands of seven Emperors, and marched by the stirrup of Sultán Ahmed I. He had an hundred and seventy disciples, and was the pole-star of his time, the treasurer of mystic truth, the fountain of knowledge, and the candle of the mihráb of contemplation. His excellent qualities and good works exceed all number. He composed no less than an hundred volumes filled with spiritual songs (iláhí) on ascetic subjects (tassawúf). Praise be to God! that I, poor Evliyá, had the good fortune to converse with him; he covered me with his cloak, and adopted me as his spiritual child. I glorified myself, that I have heard an infinite number of good maxims from his mouth, and that I have kissed his blessed hand. The tomb of Mevlaná Mohammed Emín Bedr-ud-dín Zádeh, born in Shirván, and buried near the convent of Karaja Ahmed Sultán. The tomb of Koyara Yálí Khair-ud-dín Efendí, a good natured man.

Of the Buildings of Kadi-köi (Chalcedonia).

The Greek Emperor Nicephorus was the first to establish a fortification here, being afraid of Seyyid Battál; Mohammed II. destroyed this castle, and assigned

the revenues of the place as Kháss to the Kizlar Agassí. There are eight hundred houses, one quarter of Moslims, seven of Greeks, six hundred vineyards, and some wind-mills on the shore. In the market is a small mosque, with one minaret covered with brick, built by Osmán Aghá, the Kizlar Agassí of Mohammed (the conqueror), a bath and an hundred shops. The harbour is full of fish.

SECTION LXXVII.

Of the Imperial Gardens and other Walks in the Environs of Constantinople.

The Imperial garden at the point of the Seráï, to which Súleimán paid particular attention, has no equal in the world. Eight thousand gardeners (Bostánjí) are enrolled as a military body. Opposite to this is the garden of the arsenal, dating from the Greek Emperors. The garden of Kara Agach, laid out by Sultán Mohammed IV. The garden of Mírgúneh, at Kaghid-khánah, planned by Sultán Murád IV. The garden of Khalkalí, formed by Sinán at the command of Súleimán. The garden of Síávúsh Páshá, also planned by Sinán. The garden of Fetíkóï, laid out by Sultán Báyazíd II. The garden of Davúd Páshá and Iskender Chelebí, by Sinán. The garden of Dolma-baghjeh, established by Sultán Osmán II. The garden of Beshik-tásh, by Sinán for Khair-ud-dín Páshá. The garden of Sílívrí, and that of Harámí Dedeh, by Mohammed II. The garden of Iskender Chelebí, formed by Sinán, for Súleimán. The garden of Hassan Khalifeh and Bebeg, by Selím I. The garden of Feridún, the meadow of Boyúk-dereh, the garden of Tokát, on the Asiatic shore of the Bosphorus, and those of Sultánieh, Jubuklí, and Kandillí, were all arranged by Sinán for Súleimán. The garden of Jámlija, by Sultán Mahommed IV. The garden of Fener, laid out by the architect Sinán. The garden of Hyder Páshá also by Sinán, for Sultán Súleimán. There are altogether forty Imperial private gardens, but I have only mentioned those known to me. In each of them are from one to three hundred gardeners established, and to each is attached a stable with race horses (koheilán), which are ready day and night.

Walks in the Environs of Constantinople.

Within the town itself, it must be remembered there are the Hippodrome (At-maidán); the place of the Aghá's meadow (Aghá chairí maidání); the place of the new garden (Jení-bághjeh maidání); the place of Wefa (Wefa maidání); the place of Báyazíd II., of Súleimán, of Mohammed II., of the horse-market, of the waggoners, of Sultán Selím, of the harbour of gallies, of the Prince, of the Seven Towers, of Ayá Sófiyah, of the Válideh, of Langha, of Búják-bághí, of Lálezár-bághí, of Emin Ogí, of Chárdák Ogí, of the wooden gate, of the Ayázmah's gate, of the great Ayázmah's harbour, of the Flower-hall, of Jubbeh Alí's gate, of the fanal's

gate, of the palace-gate, of Aivánserái's gate, of the sand-gate, of Langha gate, of Langhasea, of Psamatia, and of Davúd Páshá's gate.

On the outside of Constantinople are the following: The field of Súleimán outside the Sílívrí-gate, a fine meadow with a spring like that of life, and a towering koshk; the walks of New-gate, of the convents of Mevlevís, of the guns-gate, of Zagaryailessí, where all the Ottoman hunting dogs, pointers, are kept in the summer time. The chief is the Zagarjí-báshí, one of the lieutenant-generals of the Janissaries; the garden of Bairám Páshá, of Kassim Aghá, the place of the gunners, of the tent-dressers, of the Yawúdúd's landing place, of the Defterdár's landing place, of Eyyúb, of Edris's koshk; the place for playing the jeríd on the way to Kaghid-khánah; the walk of Alí Beg's village of forty houses, a mosque and seventy-eight tall plane trees; the walk of Lálezár, famous during the flowering of tulips; the walk of the koshk of the master of the horse (Emír Akhor) on the river of Kaghid-khánah. When the horses of the Emperor are turned into the fields in the spring for green food, the master of the horse dwells in this koshk, where he gives a feast to the Emperor and presents him with two Arabian blood-horses, for which he receives a sable pelisse, and ten of his boys are taken into the Imperial harem as pages. It is a beautiful meadow, where the Arabian horses called koheilán, julfí, tarifí, ma'nek mossafaha, mahmúdí and salawí are fed on the finest grass, trefoil and oats. Such luxuriant herbage is no where else to be found, unless it be in the fields of Passin in Rúmelí, on the steppes of Hamún, in the vallies of Soghánlí, on the alps of Bingól, on the steppes of Wán, Salmáss, Terján, and Kipchák. So famous are these meadows of Kaghid-khánah, that, if the leanest horse feed in them for ten days, he will resemble in size and fatness one of the large elephants of Sháh Mahmúd (the prince of the Gaznevís). The walk of the convent of Kaghid-khánah is celebrated all over Turkey, Persia and Arabia. Turkish poets have praised its beauties in particular poems, called Sherenguíz (town-revolt). The river flows from the vallies near the Levendchiftlik on the shores of the Bosphorus. The washermen here wash shirts and other linen without soap, nevertheless they become extremely white after having been twice washed. Indian merchants also bring their bales to this place to immerse them once in the flood. On both sides the river is adorned with many thousand plane and cypress trees, maples and willows; the meadows yield luxuriantly all kinds of grass and trefoil. The herb Egreh is found here in greater perfection than at Asov, or in the marshes of Canistra. Here also grows good Aloe (Eger-gokí). On days of recreation many thousand lovers with their beloved repair hither in boats, and swim in the water to enjoy the sight of their loves without hindrance. There being many nets laid on both sides of the river, it happens that some of the swimmers entangle their feet in them and are drowned, fancying that they are caught by an angel of the

sea. Great precaution is, therefore, necessary, though there is not the least probability of sea-angels sporting here. All are in high spirits, and musical entertainments are carried on in the style of the assemblies of Hossein Bikara. A company of Ajemogláns with their colonel are on service here.

Praise of the Powder-mill.

It was begun by Báyazíd II., but built in stone and covered with lead by Súleimán. The inspector of the powder manufactury with his Kyayá and two hundred men are taken from the body of the armourers. There are an hundred cauldrons of bronze and many wheels, by the means of which, when driven by the water, the powder is ground in those cauldrons after having been turned up by the men with wooden shovels. If the kettles were of iron, the whole would be blown up. It is a dangerous place, and hence there is not much pleasure in visiting it. The wheels and grinding pestles make such a noise, that a man begins to tremble. The curious may look on it for a moment, but will then be glad to repair to the convent of Kaghid-khánah, where there are sofas and galleries, a kitchen of seventy fires like that of Keikawús, a cellar, twenty shops, an oven, a mosque and a well of good water, with rooms for two hundred Ajemogláns. The convent is provided with many thousand plates and dishes. Those, who like it, may remain here a fortnight as guests.

The Pleasure-place of the Goldsmiths.

According to the law established by Sultán Súleimán, the goldsmiths assemble once in forty years in the meadow of Kaghid-khánah, for twenty days and nights. They flock together from the whole Ottoman empire, when more than three hundred purses are spent by this assembly of upwards of twelve thousand men. The Emperor himself on this occasion repairs to this place, where his tent is fixed, when, as established by Sultán Súleimán, the head of the goldsmiths receives a present of twelve purses, because Súleimán, when a boy at Trebizonde, learned the goldsmith's art from a Greek master, called Constantine; he therefore built during his reign the fabric of the goldsmiths near the fountain of the Saka (carrier of water). Twelve goldsmiths are first allowed to kiss the Emperor's hand, they are followed by the Muftí and the Vezírs, after whom this grace is granted to the head of the goldsmiths, the Sheikh and Nakíb. The head of the guild then presents the Emperor with a table, ink-stand, bridle and sword, or mace, of exquisite workmanship all beset with jewels. In short from four to five thousands tents are pitched in the meadows of Kaghid-khánah, where during twenty days a sea of men is flooding and ebbing. Every twenty years the saddlemakers (serráj) assemble here in the same way, and every year the people of Constantinople are accustomed to

fix their tents in this place in the month of Sha'bán, in expectation of the feast of Ramazán, enjoying all kinds of amusements.

A thousand paces from these meadows is the place of Kaghid-khánah itself, which consists of two hundred houses of Moslims with gardens, a mosque, a bath, and twenty shops. In the time of the Infidels there was here a great paper-mill, and even now, below the mosque of Lady Daya, the place is to be seen, where the wheels were set. This factory is now lying waste, but might easily be repaired and converted from a paper to a powder-mill. From hence down to the bridge the river is bordered on both sides by tall plane-trees, in which many thousand herons have their nests; their plumes are a revenue to the U'stá of Emirgúneh Oghlí. On the western side of the village is the convent of the Hindoos, worshippers of fire, it is a small convent surrounded by some willows; if a Hindoo dies at Constantinople or in its neighbourhood, he is burned here. This I myself witnessed three times; but the convent of the Indian Calenders at the head of the bridge of Kaghid-khánah is wholly inhabited by Moslims. Sultán Ibrahím used to give dinners to the Fakírs at this convent.

Walk of the garden of Emirgúneh. Sultán Murád IV. having conquered Erivan carried off the Khán, Emirgúneh Yússúf Khan, to Constantinople, and made him a present of this garden. When Sultán Ibrahím mounted the throne, the grand Vezír, Kara Mustafá Páshá, being afraid that Emirgúneh might fly back to Persia, killed him, and the garden reverted to the Emperor. The building is all in the Persian fashion. The bath is surrounded on four sides with windows, on the outside of which roses are blowing and inside nightingales feeding their young. Under the shade of the trees planted before the gardens lovers delight in taking the fresh air.

The walk of Jenderehjí-kóï, so named from the famous letter-writer Jenderehjí Zádeh; there are two hundred houses, one mosque, a bath and some hundred plane-trees, that afford delightful shade.

The pleasure-place of the well's head (Chaibáshí). This is a fine stream, which flows between Eyyúb and Súlijah into the canal of the Black Sea; it is the source of the river of Kaghid-khánah, a most sweet, delightful water; but when southerly winds agitate the sea, it is rather brackish at the koshk of the master of the horse, where the sea mingles with it. This is also the case with the river of Alí-beg. There are here some turf sofas, where people alight from their horses and carriages to enjoy conversation, and eat and drink in the shade.

The walk of the Aqueduct. Súleimán spent ten thousand purses upon this aqueduct of a thousand and one arches to convey water to Constantinople. It is so astonishing a work, that it might have been performed by the demons of Solomon, and is well worth seeing.

The pleasure-place of the basin of Sultán Osmán. It is formed by a valley dammed up in order to collect the water, by which the aqueducts are supplied. The inhabitants of three villages near it are obliged to cleanse this reservoir, when choked with bushes brought down by the torrents. It is a delightful place.

Aqueducts. The long aqueducts (úzún), the suspended (mo'allak), the fair (Guzeljeh) those of Moderris-kóï and of Kowúk, are at a day's distance from Constantinople on the western side. The long aqueducts twenty cubits high, extend to twelve hundred and twenty cubits, that of Kowúk, seventy cubits high, the suspended (Justinian's) of three stories high, each of which resembles the Tákkosrah (arch of Chosroes). On the first story, a man may ride on his mare. The aqueduct of Moderris-kóï of sixty cubits, but I do not know the number of arches, its pillars are of the size of the tower of Galata. They cost four hundred and twenty-six thousand three hundred ducats.

The walk of the mountains of Istranijah. These mountains terminate on one side in the mountains of Germany. The riflemen of the Janissaries have here fixed their abode. There is a convent of Begtáshís; they hunt for the Emperor harts, roes and deer, of which they make hams. They guard also the shores of the Black sea, and capture runaway slaves from Constantinople; but if these slaves have money about them they keep the money, and if these runaways are fair, they keep them for various services. These mountains are not to be visited singly, but only in large companies on horseback.

The walk of Sultán Selím's Mandra. Selím I. having conquered Egypt, brought from thence bulls of many colours, which he established in these mountains. The oxen that draw the wood to the old palace are of this breed; there are many thousands of them. A company of Ajemogláns of two hundred men with their captain have the charge of these bulls, each of which has its particular name. The leading men keep great dogs (samsún). The cows give from forty to fifty occas of milk. If foreigners come to this place they are well received, but it is a necessary precaution not to go there unguarded, because these Ajemogláns are a mischievous set of men, who hunt the runaways and the Russians who come from the Black Sea.

The hunting-place of the lake of Terkos, a resort of water-fowl.

The walks of the villages of Ketelli, Baklalí, and Turkasha. In short there are on the western side of Constantinople seventy villages in the woods, each of which has a mosque, a bath, and small market. One of the most famous walks is that of the lakes of Chekurejeh, much frequented by those who like fishing parties. Here are to be found the best fish of the kind, called Pissí-bálighí (Passer marinus, Psitta), it is a small round white fish, which has no fishy taste at all, one weighs an occa; there are but few of them. Every five or ten years are found in this lake

one or two tunnies. In the time of Yáncó Ben Madiyán, his brother Yassovan brought the Danube from the Iron-gate down to Constantinople, as far as the village of Azálí. Here Yassován said, "Look, brother, I have carried the Danube like a woman by its hair;" for this vain boasting, he was instantly punished, because the Danube returned by the seas of Kirk-kilisseh and Chekurejeh, which communicate with the Danube to this day. Therefore tunnies, when small, find their way into these lakes, where they grow fat, and are caught from time to time.

The walk of the Ok-maidán (the arrow's-place). In the middle of it is a pulpit of stone, erected by Murád IV., for the prayer Istiská (in dearth of rain), also a convent of bowmen, which has already been described. The commander of this place is the Colonel, Ta'lim-kbánejí, or master of the exercises of the Janissaries, who keeps watch with a company of Janissaries, and punishes those who graze their sheep here. Another commanding officer is the Ayetjí-báshí, instituted by rescripts of Mohammed and Báyazíd II.; his office is to strangle with the bow-string those who steal an arrow from the place where it has hit the mark. In the room of the convent are suspended the arrows, bows, and weapons of different famous bowmen and wrestlers. In the place itself are many columns marking the famous shots. The most famous are those of Kara Sijún, Shejún, Kara Landha, Kara Timúr, Tozkoparún, Khatát Sheikh, and Bákirácblí. The last were attained by Sultún Murad IV. The Emperor fixes his tent here to look on all these specimens of famous bowmanship. All these celebrated bowmen are buried before the convent on the plain. We have already expatiated in other places in their praise.

On the Asiatic side of the Bosphorus are the following walks. The walk of Akbábá, visited in the season of cherries and chesnuts, by many thousand waggons (arábas) of amateurs, who spend here two or three months of the fine season. There is in the village of Akbábá, a mosque, twenty shops, a bath, and a convent, where some of the guests dwell. It is a famous place of resort. God bless Akbábá. The walk of Al-Behader, of Deresekí, and of 'Alem-tághí.

If I should minutely describe all the pleasure-places, gardens, yallis, and koshks, it would be a long work; therefore according to my narrow intellect I have given only the most famous of all the buildings, foundations, pilgrimages, and walks. It now remains to speak of the shops and guilds, which adorn the well guarded city of Constantinople, we are therefore about to enumerate, if it please God, all the handicraftsmen according to the constitutional laws of Sultún Súleimún, mentioning their patrons, and where they are buried, the number of shops, and men they employ.

SECTION LXXVIII.

Of the Merchants and Handicraftsmen, Shops and different Occupations in this vast Town of Constantinople, with the Regulations handed down to them from their Sheikhs or Ancients.

God having created man in paradise, from whence he was seduced by the insinuations of Satan; Adam was taught by the mediation of Gabriel to sow the earth with corn during his life-time, and all the prophets similar arts necessary for sustaining life.

Arts of the Prophets.

Adam was, as we are told, a peasant; Seth, a weaver; Edris (Enoch), a tailor; Noah, a joiner; Húd, a merchant; Saleh, a camel-driver; Abraham, a dairyman at Aleppo, and afterwards, when he built the Ka'bah, a mason; Ismail, a hunter; Ishak, before he grew blind, a shepherd; Jacob, a speculative man; Joseph, in the prison, a watchmaker, and then a king; Job, a patient beggar; Shoaib (Jethro), a devotee; Moses, a shepherd; Aaron, vezír; Zilkefel, a baker; Jerjish (George), a sheikh; Loth, a chronographer; Kaffáh, a gardener; Azír (Esdras), an ass-driver; Samuel, the companion of the seventy-two translators, an interpreter; Elias, a weaver; David, an armourer; Solomon, a basket-maker of the leaves of palm-trees; Zacharias, an eremite; John, a sheikh; Jeremias, a surgeon; Daniel, a fortuneteller by the art *reml*; Lokmán, a philosopher; Jonas, a fisherman; Jesus, a traveller; and six hundred years after him, Mohammed, the last of the prophets, a merchant, and soldier in God's ways, who, according to the text, "Militate on the ways of God," witnessed himself twenty-eight victories. All these prophets having been taught their above-mentioned arts by Gabriel, communicated them to mankind, and became the Sheikhs and protectors of those arts.

Heavenly Patent granted to Mohammed by Gabriel's Intervention.

The Prophet being fifty-one years old, and residing at Mecca, in the house of Ommí Háni received through Gabriel the invitation to the heavenly visit (Miráj) and the celestial horse, called Refref. They shook hands together as brethren, and Gabriel said: "O Prophet, the Lord's greeting to Thee, he says: 'thou shalt mount this celestial conveyance (the Borák Refref), gird thy limbs with this silken handkerchief of paradise, and look upon the throne (Kursí), the firmament ('Arsh), the table of fate (Láh), and the pen (Kalem), on the eight paradises, the eighteen thousand worlds, and my own perfection.'" Gabriel girded him with the silken apron of paradise, which has since remained the costume of all workmen, who gird themselves with an apron at the commencement of every work, in order to bring it to perfection.

The Prophet in the night of ascension (Miráj), having seen the eighteen thousand worlds, approached God at the distance of Káb Kásein, and spoke with the Lord, as some say twenty-one thousand, and as others say, seventy thousand words. Káb Kásein is the distance between the two ends of a bow, which, as the commentators say, must be understood here as the distance between the two ends of the eye-brows, and that the Prophet was allowed to approach thus near Divinity. Returning from this ascension on the same night to his house of Ommí Hání, he found his bed still warm. This great miracle having become the talk of the prophet's friends, he could not continue to live on good terms with the disbelievers of Mecca, and he fled with the companions of his flight (muhájirín) to Medina, where he remained ten years. In the second year after the flight, or Hejira, he instituted the fast, and transferred the Kibla (or place to turn to during prayer) from Jerusalem to Mecca; and Abúbekr, choosing voluntary poverty, became the first of the Dervíshes Nakshbendí. He was followed in the obeisance (Beia't) paid to the Prophet by Omar, the chief of warlike Dervíshes. Osmán in the same way became the head of the Unitarians, and Alí of the Khalvetís. So that these four friends of the Prophet having paid their obeisance or homage to him according to the text, "Those who give homage to thee, do homage to God, and God's hand is upon their hands," they became four vezírs, and as many heads of religious orders. Beia't is the obeisance paid, Tarík is the name of a religious order, Shedd, taking the habit or religious tie, is so called from tying up the handkerchief round the head (imámeh, turban), and that round the loins (pishtimál, apron). He who has undergone neither the vow ('ahd), nor taken the habit (shedd), cannot be said to be of any religious order (tarík).

The vow ('ahd) has been instituted by three prophets. By Adam, who promised not to eat of the corn (the forbidden fruit of the tree of knowledge), who, for transgressing his vow, was exiled from paradise. By Abraham, who vowed to build the ka'bah, and who, for accomplishing it, was named Khalíl-allah, the friend of God. By Mohammed, who received the vow ('ahd) from his four above-mentioned friends, when placing their hands in his they paid him homage (beia't).

The taking the habit (shedd) has been exemplified by ten prophets, (1) Adam, who, when exiled from paradise, through shame of God and of all the angels, tied round his loins a fig leaf, (2) Abraham, who when building as a mason the Ka'bah wore an apron, (3) Noah, who did the same when building the ark as a joiner, (4) the Prophet girded himself with an apron on the night of ascension, (5) Abúbekr, (6) Omar, (7) Osmán, (8) Alí, (9) Hamza, and (10) Khaled Ben Welíd, all wore aprons. The last six were declared by the Prophet heads of orders, and received from him the faculty of investing others. Alí so invested Selmán the Persian, Amrú, the son of Samírí, and Belál, the Abyssinian, the head of all the Moezzins,

and Selmán invested seven others in the Prophet's presence. The meaning of this investiture, or religious tie (shedd), is to continually remind men of the contest with Satan, in order to resist his insinuations. The order Tarík, or religious fraternity, was introduced, first by Adam, who, shaking hands with Gabriel, made brotherhood with him; secondly, by Abraham; thirdly, by Mohammed, who also made fraternity with Gabriel; and fourthly by Abúbekr, who shook hands with Mohammed, on the day when they were shut up in the cavern (ghár).

The sweetmeats and other small presents offered by the Dervíshes, take their origin from those which Gabriel brought to Adam from paradise, they consisted of a kind of small bread and corn. Parrots and turtle-doves were also brought to him for his entertainment, and swallows and hens to Eve. The swallows roving over land and sea, found out Adam, who was at Ceylon; they brought a hair from his beard to Eve, who was then at Jedda, and a hair from Eve's head to Adam in Ceylon. Thus the swallows became the mediators of reconciliation between Adam and Eve after their exile from paradise. Adam and Eve then met on the tenth of the month Zilhejeh, on mount 'Arafát, near Mecca, which from this circumstance acquired its name of recognisance (quia Adamus hic cognovit Evam).

The four gates of health are justice, order, truth, and knowledge. The knowledge is that of God, according to the text: "Who knows himself, knows the Lord." Those who attain it are called Sheikhs with girded loins (Pirí miánbesteh), but their work must agree with their words, and they must be free from all guilt if they wish to deserve the title of Sheikh, Nakíb, and Imám.

Imám Ja'fer Sádik was the first who took the religious habit Khirka (cowl), which calls to mind ten things: (1) the cowl reminds of covering nakedness and shame, (2) its anterior part signifies the Sheikh, (3) to wash it is a precept of abnegation, (4) its coarseness signifies prayer, (5) its tying the giving up all desires, (6) its fastening the praise of God, (7) its completeness, righteousness, (8) its sleeves, the duties of a Dervísh, (9) the exterior part, contemplation, and (10) its collar, mystery. The origin of the habit as a dress may be traced to Adam, who got a heavenly dress at the moment he was created, but lost it when driven from paradise, when he girded himself with the fig leaf. Seth sewed linen, and made of it the first habit, or cowl, which after became necessary to all Saints and Prophets; but in Arabia and Barbary innumerable people have no habit, excepting a piece of linen wrapt round their loins. Imám Ja'fer contrived to sew a border to it, which border signifies justice; the sleeves, religious order; the fulness of it, truth; and the collar, knowledge. It is the symbol of all religious orders, a magazine of mystic treasures. Its sleeves being short, according to the tradition, "The best dress is the short," signify that the wearer has withdrawn his hands from earthly

goods; its being sown together of different pieces and rags, is an evident renunciation of all the luxuries of the world.

On the night of ascension, the Prophet saw a koshk made of a single pearl, he asked Gabriel what it contained, and Gabriel not being able to answer the question, a voice came from God, commanding Gabriel to open the koshk, and to put the dress to be found therein on the Prophet. Gabriel accordingly invested the Prophet with the dress and crown, which he there found. Thus invested, he appeared before the throne, and spoke seventy thousand words. On his return he showed the turban (Imámch) to his companions, in whose presence he put it on Alí's head, then on those of Abúbekr, Osmán, and Omar, and another day on the heads of Hassan, Hossein, and Fatima, saying this is my family. At this moment was revealed from heaven the verse of the Korán: "God's will is to keep far from you all impurity, O family of the Prophet, and to purify you in purity." The Prophet then said unto Alí: "As thou hast taken from me poverty, thou mayest grant it to others, who follow thee, and constitute them masters of the carpet and the girdle." Alí performed instantly a prayer of seventeen rika'at, and invested seventeen of his followers. The first was Selmán, who from that time became Protector of pages. It is of Selmán that the Prophet said the following words: "He is of our family, he understands the sciences both ancient and modern; Paradise every day and night longs five times for Selmán." He died at the age of an hundred and thirty; his tomb is at Medain. The second of those whose loins were girded by Alí was Amrú Ben Samírí, the messenger of the Prophet, and hence the patron of all messengers, buried at Homs. The third Belál, the Abyssinian, the patron of the Moezzins, buried at Damascus, within the Sheep's-gate; the rest of the seventeen, who were girded by Alí, will be mentioned at the head of the different professions, of which they are the patrons. Besides them, Oweis Al-karní became in Yemen the patron of the bowmen without having seen the Prophet. These chosen men having kissed the hand of the Prophet, and of his four companions, the Prophet said: "O, my companions! in the same way, in which you have received homage from your servants, you shall tire each of your servants by services during a thousand and one days; give to those who deserve it, the cowl (khirka), that they may be for ever my people." He having thus said, they all uttered the Mohammedan proclamation, *Allah*, which has ever since been the rallying sign amongst all religious orders. All these sects and orders have particular queries, which, if any one is not capable of answering all his acquirements are illegal. The principles and statutes of all these guilds, corporations, orders, and faculties, are traced back to the Prophet, and from the Prophet through Gabriel to God. The regulation given by the Prophet is, that when any one is found worthy of being received into a religious order, all the ancients assemble together, eat a morsel

(lokmah), and examine the candidate (shaguírd), who is to be directed in the ways of God. If he answers correctly, if he produces something of his own invention, if he reads *Ibn Kethir* and the seventeen methods of spelling the Korán, if he knows it by heart, in short if he has finished his studies to perfection, they declare him worthy to be Sáhibi-póst, that is possessor of a hide, on which the Dervíshes are sitting, (the carpet being reserved for the Sheikh, called Sahib Sejádeh, possessor of the carpet). If he is found not to be ripe, all the Sheikhs speak the truth about it, and he is obliged to undergo a service of a thousand and one days as a trial, by which he is to be ripened into perfection.

The way in which the novice is received is the following. The Nakíb, or prior of the order, takes the right hand of the novice in his left, and passing with him before the assembled lovers of divinity conducts him to the Sheikh Abbot (General) of this order, who is sitting upon the carpet and calls out four times. *Es-selám aleikum ya ehli sheriat.* "Greetings to you who follow justice." *Es-selám aleikum ya ehli tarikat.* "Greetings to you, who follow the order." *Es-selám aleikum yá ehli hakikat.* "Greetings to you who follow truth." *Es-selám aleikum ya ehli ma'rifet.* "Greetings to you who follow knowledge." Having in that way saluted, by the four gates of religious life, the novice says: "In the name of God the all clement, the all merciful," puts his left hand below the end of his girdle on his navel, and his right hand turned up on the carpet of the Abbot. He says, "Salutation to you, O knowing of God," moves backwards, then towards, and gives the above-mentioned four greetings, holding his hands across his breast. The whole assembly answers by the general acclamation, "Salutation to you who seek the knowledge of God" *(Talib bi ma'rifet-illah)*, and "Salutation to you the knowing of God." *(Ya a'arif billah.)* The Nakíb and Chaúsh (usher) or porter then take the novice by his hands and lead him into the middle of the assembly, where he exhibits all he knows, and if the assembly is satisfied with his knowledge, they say: "We judge him worthy of being the possessor of a hide (sáhibi-póst), God bless him! he deserves it;" they then pray together a *fatihah*, and all cry, *Allah Ekber*, "God is great;" *La ilah illallah.* "There is no God, but God;" *Allah Ekber*, "God is great!" give blessings to the Prophet, to his four friends, to the martyrs of Kirbelah, to the twelve Imáms and to the founders of the hundred and seventy religious orders, in so far as the Abbot remembers their names, and place the novice in the hands of the master (ústá), who leads forth the novice (ferzend) as his disciple (shaguírd), ties his girdle round his loins, give his own stick into his hand and takes his right hand within his own, so that the thumb remains separate; meanwhile the whole assembly pronounce the verse of obeisance. "Those who give obeisance to thee, give it to God, and God's hand is upon their hand;" they then pray a fatihah and pass their hand over the face. After which

the Pír, or ancient, Sheikh, or abbot, ústá, or master, gives to the youth, jowán, murid, or candidate, shaguird, or disciple, the following instructions.

Instructions to the Novice.

" My son do not look on forbidden things, do not eat and drink of them nor dress with them, do not lie, do not betray the rights of salt and bread, nor despise the old, who taught you; do not walk before the great, be patient and forbearing; do not stretch your hand beyond your reach; keep faithfully the trust committed to you; be content with the glory of poverty." Having given this salutary advice, the Sheikh pulls the novice by his right ear, and giving him a sound box upon it, says, " My son, do not be careless, open thy eyes, day grows into evening." He then says the fatihah, which is repeated by the whole assembly. The master then ties, besides the girdle which the novice wears already round the waist, a handkerchief, or apron of silk, woollen or camlet, underneath the right arm of the novice in the form of a bandelier or bowstring, which is the signal of his having attained the necessary perfection. Being girded in this way the whole assembly cry out: " Begone, God assist thee! Thy hide be blessed, and thy acquirements lawful!" The Novice says, " In God's name," and kisses the hands, first of the sheikhs, who are invited as guests, then the sheikh of his own order and convent, the Nakíb, Duají, and Kyayá, after which he retires, walking backwards with great modesty to the gate, and the fatihah of retreat is said. The Novice, then walking like a peacock, advances towards the kitchen, where all the Elders bring to him the sweetmeat called risalokmassi (the morsel of resignation).

It is in this way, that I, poor Evliya, was received into the order by my superiors. A man thus directed, attains Divine Mercy, his face is white in both worlds, and he is amongst those, who on the day of judgment, will be congregated under the banners of the Prophet. God make it easy with blessing! You must know, that if one of the elders, or their successors is guilty of any fault, he is put into prison by the council of the elders; the greatest confinement is for three days, because a longer time would prevent him from taking care of his family and business. They are never allowed to speak a word, which is contrary to the four gates; law or justice, truth, order, and knowledge. The sheikh, or Nakíb, who speaks words to no purpose, goes out of his way. The superiors, however, must take care to inquire well into the fault, and not punish it too severely. If the charge of guilt is not calumnious, but well asserted, the guilty party is punished by a bastinado, proportioned to his guilt, up to eighty-three strokes, and the sheikh, possessor of the carpet, must never lift the stick, which he is striking with, higher than his ear, to do which is reckoned to be mere injustice and passionate behaviour. The punishment of carrying a heavy stone round the neck has the follow-

ing origin. Moses, never showing his body, on account of the continual emanations of divine light, was said by his people to be leprous and attacked with elephantiasis. One day he entered the Nile to bathe, and laid his dress on a stone upon the shore. Suddenly the stone began to walk, taking its way straight to the capital (Memphis). Moses seizing his staff, began to run after the stone, and the people by this opportunity witnessed the brilliant whiteness and cleanliness of his body. Thousands of disbelievers turned faithful on this occasion, and said: "There is no God, but God and Moses is God's speaker." Moses, very angry at being seen in this state of nakedness, reached at last the stone, and in his wrath perforated it with his staff in twelve places. The stone then began to speak, and said, "O, Moses, I walked by the Lord's command, and was the cause that your purity has been witnessed by the people." Moses being sorry for his unjust behaviour, said unto the stone, "I have perforated thee in twelve places, for which I beg thy pardon. A Dervísh, Dervíshes forgive." From this event, the saying, *Dervíshe Dervishán*, (a Dervish is forgiven by Dervíshes), has remained current to this day in the mouth of Dervíshes. "Well," said the stone, "I am satisfied with your excuses, Moses, but now take a rope, pass it through one of the holes, and keep me, till you may one day want me as a collar for penitence." Moses did so, and suspended the stone from his own neck; this is the origin of the stones suspended by a string from the necks of Dervishes; the common one which they continually wear, and the stone-collar as punishment, both take their origin from this event, and are called sigil-táshí.

The stone accompanied Moses in the desert and having journeyed on his neck during forty years, one day spoke again, saying; "O Moses put me on the ground, and give me twelve blows; you shall then see strange things." Moses did as he was told, and lo! twelve rivers rushed out from the twelve holes. From one of these rivers the army drank; from a second, the women; from the third, the horses; from the fourth, the camels; from the fifth, the bulls; from the sixth, the sheep; from the seventh, the goats; so that the men and animals all quenched their thirst. At the same time it rained manna from heaven and the sweatmeat tereh, gezengú, and halva, and quails descended in crowds from heaven, all roasted. After which Moses again took up the stone and went his way.

Now we have explained the mysteries of the homage (beia't) the girding (shedd) and the stone (sigil); but before any one can attain the perfection of a sheikh he must know well the Islám religion (imán) the dogmatical part (itikád) of faith, and obedience (tobeh). The head of penitence is Ikhláss, that is sincerity and purity. The purity consists in obeisance, devotion, retirement, modesty and righteousness. Hassan of Bassra being asked, whose disciple he was, answered, he was the disciple of the way, and being again asked of what way, answered of

the Mohammedan way. The foundations of each order (tarikat) are the following six: (1) Penitence, (2) Respect for the Sheikh, (3) Exterior purity, (4) Interior purity, (5) Contentment, (6) Seclusion. The sciences of the order are: (1) Knowledge, (2) Generosity, (3) Liberality, (4) Sincerity, (5) Meditation, (6) Confidence. The columns of the order are equally six in number: (1) Science, (2) Mildness, (3) Patience, (4) Resignation, (5) Goodnature, (6) Sincerity. The conditions of the order are also six, like the preceding: (1) Good actions, (2) Prayer, (3) Renunciation, (4) Abnegation, (5) Fear, (6) Desire.

If any one who goes by the name of Antient (Pír) cannot answer these questions just mentioned, he does not deserve the title of Pír, because his actions do not agree with his words, and he deserves the malediction of God. A Pír is one who abstains from forbidden things, and who is pure and righteous in his faith.

Imán, that is faith, or religion, is of different kinds: (1) The religion of the Angels, (2) of the Prophets, (3) of the lovers of truth, (4) of the believing, (5) of the hypocrites, (6) of the resigned (Moslims), (7) the religion or faith deposited in the souls of the Infidels, who at last turn to the right way by the grace of God. Faith, or religion, (Imán) is a brilliant tree, the roof of which is the Korán, the bark, modesty; the trunk, thanksgiving; the branches, virtuous reserve; the leaves, repentance; the fruit, the grace of God. The true signification of the word Imán is a continual battle with the devil, and the signification of the state of a Dervísh, poverty. The stations of poverty are the following eight: (1) Penitence, (2) Patience, (3) Thankfulness, (4) Resignation, (5) Devotion, (6) Example, (7) Retirement, (8) The science of God; because Adam was penitent, Edris devote, Noah grateful, Moses resigned, Job patient, Jesus retired, Mohammed knowing the Lord. Ja'fer Sádik stated the foundation of poverty to be goodnature; its lock, rectitude and righteousness; its fruit, self-knowledge; its treasure, the knowledge of God; and its jewel, the state of leprosy (meskín). Whosoever in that way knows himself is sure, according to the saying of Alí, to know his Lord. Amongst the hundred and seventy orders of Dervíshes, there are many pious souls who know themselves, and by knowing themselves, know their Lord, who knows their number. Some of them are called Umera (inspectors), some Evtád (poles), some Nujebá (chosen), some Nukebá (nobles), some Budelá (imbeciles), some Múlámiún (distracted), some Rujebá (holy men), some Ukelá (wise), some Fukara (poor); some walk under the common dress of the people, some as sheikhs, and some as drunkards; the tradition says: "My saints are under the vaults (of heaven), nobody knows them but I."

Of the different forms of Dervíshes.

The dervíshes of the order of Selmán (the Prophet's barber) always carry

razors and whetting-stones about with them to intimate, that they have killed their souls. The beard, whiskers, eye-brows and eye-lashes, which they shave have the signification of as many renunciations. The shaving the beard signifies the having renounced the ornaments of the world; the shaving the eye-brows indicates that there is no veil between God and his servants; the shaving the whiskers expresses, the resignation which has no objection to an ugly face, and the shaving the eye-lashes means a total abstinence from all forbidden things. The fire-marks are so many self-penitences. The pilgrims going to Mecca if they have omitted any of the necessary rites or performances make it up by a sacrifice, that their fault may be forgiven. On the same principle dervíshes, who find themselves guilty of any fault brand themselves with fire-marks that they may be spared by the eternal fire. Those who have one hundred and one fire-marks on their head proclaim by them that they have tried one hundred and one orders, and have given up all earthly things. Those who wear on their foreheads the fire-mark of resignation must cherish in their hearts no other desire than that of God. Those who brand their ears must fly rebellion and lay the finger on the mouth as a sign that they are always ready to speak the truth. The rings which dervíshes wear on the neck signify that they submit their neck to the law, and the bracelets on the arms are symbols to admonish those who wear them to keep their hands off all that is prohibited. Bare feet and bare head are the signs of divine love. Respecting the head-dress of the Dervishes called Táj, or the Crown, forty questions might be asked and answered. The custom of wearing it dates from Adam, for he and the one million two hundred and forty thousand prophets, who came after him all wore the crown of prophecy. Mohammed, the last of Prophets, received it on the night of Miráj, or his heavenly ascent, from the hand of God. This crown was only worn by the family of the Prophet, and nobody else has obtained it since. It is from this crown that all those turbans of different dervíshes are derived, which distinguish the different orders of the Dervíshes. The Dervísh wears a hatchet to declare, "I am a Moslem:" a club, "I am a Pír, invested with a staff:" the girdle, "My limbs are girded to do good works:" a sling, "I drive away the devil:" a cup, "I am a deep ocean of meditation:" a dial, "I watch the hours of praying:" a rope or halter, "I have courage to bridle my soul:" a leather round the waist, "I am modest and chaste:" a hide on which he lies or sits, "I am a victim in the ways of God, and sit on the carpet in my own way:" an ihrám or pilgrim's cloak, "I am initiated into all mysteries, and I have performed the rites of pilgrimage:" he lets his hair grow to express, "I follow the Prophet's example; and he sticks an iron wire to his head, "I am ready to wage battle with the devil." In short the inside and out of a Dervísh is covered with a thousand and one signs that give occasion to a thousand and one questions. He who shall be capable of

answering them all must be master of the science of mysticism (Ilmí leden), an ascetic (tassawúf), and an ocean of knowledge, but I, poor Evliya, am not; I am still looking out for a spiritual director (murshed), who may guide me in the true way. Every Dervísh is not a Súfí, though he may be a true unitarian Dervísh. It was from some Dervíshes of this description that I obtained the following answers. Their rites they say date from Adam and Jesus; the first after his exile from Paradise, travelled from Ceylon till he met Eve on the mount 'Aráfat. The third travelling prophet and founder of Dervíshes was Mohammed, whose travels and victories are sufficiently described in his biographies (Sirr). All the Dervíshes who now exist may be traced back to Adam, Jesus, and Mohammed, though every order has a particular patron and founder, who shall be mentioned at the description of the guilds and corporations in alphabetical order. Now we will just notice the four renunciations mentioned above, which we hinted at by the shaving the beard, the whiskers, the eye-brows and eye-lashes. A true Dervísh must abandon his soul, the world, wealth and rest. The renunciation of these four things alone makes a complete Dervísh.

Of the Alphabet of the different Orders.

The foundation of all sciences are the letters of the alphabet, wherein God, the Almighty, has manifested his eternal power in a way to confound all the powers of intellect. God has sent to his Prophets an hundred and four books. The four holy writs, the Pentateuch, the Psalter, the Gospel, and the Korán, and the hundred sent to other prophets are all composed by the combinations of the twenty-nine letters. It is said that there are seventy-two different languages in the world, but God knows there may be a thousand and seventy-two nations on the surface of the earth, each of whom has its particular language. I myself have, in the course of my travels of forty-one years, met with an hundred and forty-seven languages of different nations, whom I have heard speak; and all these languages are combined of the twenty-nine elements of the alphabet. If there were to come into the world some hundred thousand more Aristotles they would never be able to add a letter more, nor to change the fundamental forms of language. In the Persian, it is true, there are the letters *p*, *j*, and *g*, which are not found in the Arabic alphabet; they are, however, expressed by the same signs. In the Circassian language there are some rude sounds like those of a woodpecker, which cannot be written, and which are uttered and understood only by the Circassians themselves. The science of the alphabet is one of the most necessary to get on with in the secret and mystic sciences.

What is called the Alphabet of Dervíshes consists of the following ten elements: (1) To know yourselves to be a Pír, (2) to sow every where science, (3) to water with the water of good taste, (4) to thresh on the floor of abstinence, (5) to walk

with a decent air, (6) to do service, (7) to be aired with the wind of desire, (8) to measure with the measure of life, (9) to grind on the mill of love, (10) to bake in the oven of patience. . These questions, which constitute the Dervíshes' alphabet conduct to further science, and those who desire to be led in the true path, arrive by it to Mohammed, by him to Gabriel, and by Gabriel to God. In every thing it is necessary to be led by a guide, as is said in the book Meftáhal-ikbál (the key to felicity) on the occasion of some verses declaimed by Alí in the Prophet's presence. The prophet hearing them, blessed Alí, and put on his head a black crown, with two Tailesán (a kind of handkerchief, the Talas of the Jews,) hanging from it. This crown was called Zov-es-saháb, and was the same that Mohammed had received from God's hand on the night of his heavenly ascent (Miráj). The crown (Táj), which the different orders of Dervíshes wear, is symbolical of it. The sheikh who wishes to be worthy of his crown, must be able to answer the four following questions: *Q.* Who is thy Imám. *A.* The Imám of my body is the mihráb, the Imám of my soul is the Korán, the Imám of my heart is Mohammed, and the Imám of my intellect is Gabriel; *Q.* How many Kiblas are there. *A.* The Kibla of my body is the mihráb, the kibla of my soul is the celestial Ka'bah in paradise, the kibla of my intellect is Kursí, (the throne of God,) and the kibla of my heart is 'Arsh, the heaven, as the residence of God. *Q.* What do the five letters of the word Dervísh signify (D, r, w, í, s). *A.* D signifies Derd, that is doleful, a thin body and yellow face; R the absence of hypocrisy (Ria); W signifies Widá, that is to take leave of the world; I signifies not to believe every body Yamán, or implicitly; S to be always Shádman, or goodhumoured and gay through divine love. *Q.* What do the three letters of Soof signify. *A.* Each letter admits of three significations; S signifies Sidk, Safah, Sabr, Sincerity, Joy, Patience; OO or W signifies Wedd, Wefa, Wahdet, Love, Constancy, Unity; F signifies Fikr, Fikd, Fena, Poverty, Privation, Perdition. In the same way also the word Táj is explained by Persian verses.

There are in the Fútúwet-námeh, or constitutions of the different orders, many thousand questions and answers like those mentioned above. We content ourselves, however, with those we have collected here. The constitutional books of the different guilds, with their laws (Kanún), their public processions and Pírs shall be explained, if it please God, in the alphabetical order.

SECTION LXXIX

The Description of Constantinople, made in the Year 1048 (1638), *by order of Sultán Murád IV., containing the summary of Buildings of every kind.*

Sultán Murad IV., the conqueror of Baghdád, son of Ahmed I., (God's mercy upon him and all his ancestors) delighted in conversing with learned men, parti-

cularly with those skilled in chronology. One day at one of these assemblies of learned divines and historians, mention was made of the description of the old town of Constantinople. Sultán Murád said: "Though so many countries and residences have been minutely described by geographers and historians, yet this my residence of Constantinople remains undescribed." The Muftí, Yahyá Efendí, the son of Zekeria Efendí, who was present, answered: "My Emperor, in the Korán this noble town of Constantinople is mentioned by the verse: 'Have the Greeks not been vanquished in the lowest ground?' The builder of this spot marked out in the Korán was first Súleimán (Solomon), then Alexander Zúlkarnín, who lived 882 years before the Prophet; it was then repaired by thy great ancestor Mohammed II., and then at your own order, my Emperor, by Lala Beirám Páshá, when you undertook the expedition of Eriván. It is in order to glorify this town and its inhabitants that the Prophet delivered these words. 'They shall conquer Constantinople, how good a Prince its Prince, what good troops its troops.' Travellers call this great capital, the splendour, the power, the magnificence of Greece, the pride of Macedonia, the star of Rúm; the town, the excellent town, of which the Korán says: 'Have the Greeks not been vanquished?' Many thousand poets have described its beauties in Shehrenguíz, or town-revolts. (The kind of poem mentioned above.)

Praise and Eulogy of Constantinople.

You imagine you see the meadows of Paradise,
In Islambúl, Brússa and Edreneh,
They are adorned with the Fair,
Islambúl, Brússa and Edreneh.
In the hot baths at Brússa,
In the Túnja at Edreneh,
In the sea at Islambúl,
Sport the Angels of the sea."

The Muftí having quoted these verses (of one of the town-revolts) in order to give a description of Constantinople, our master, Evliya Efendí, declaimed the famous arabic verse:

I've seen the towns of all the world
But nowhere saw I one like this.

Others who were of the assembly said: "My Emperor, we have read many curious books, we have travelled seventy or eighty years, we were present at the conquests of the greatest towns, but nowhere saw one like Constantinople; we saw travellers of an hundred and twenty to an hundred and fifty years old, who had spent their lives on the road, who also said that they had never seen a town, which as to situation, clime, and beauty, could be compared to Constantinople." The Sultán said: "Dear companions, and you, Muftí Yahyá Efendí, if it please God we

will wrest Baghdád from the hands of the Persians, and deliver from their heresy the tomb of the great Imám, Na'mán, the son of Tabet, the father of Hanífeh, the founder of our orthodox sect. In order to assist me in this great expedition, I desire that all guilds of Constantinople, both large and small, shall repair to my Imperial camp. They shall exhibit the number of their men, shops, and professions, according to their old constitutions, they shall all with their Sheikhs, Nakíbs, Pírs, Aghás, Kyayás, Yigit-bashí, and Chaúshes, on foot and on horseback, with their complete eightfold music, pass before the Alai-koshk, that I may see how many thousand men and how many guilds there are. It shall be an Alai (procession) the like of which never was seen before. A general description shall be made of all the Imperial mosques, of the Vizirial mosques, of the mesjids, colleges, houses for reading the Korán, and houses for reading the tradition, schools, convents, kháns, baths, magazines, caravánseráïs, palaces of the vezírs and great men, fountains, establishments for distributing water, conduits, cisterns, quarters of Moslims, Christians, and Jews, churches and synagogues, ovens for bread and biscuits, water, wind and horse-mills, halls and repositories, of all the houses, gardens, koshks, yallís, and all the monuments to be found in the four districts, ruled by the four great Mollás of Constantinople. The inhabitants of all the quarters, the guilds, the Imáms, Khatibs, and Kyayás of the quarters shall assemble and note down every thing, and then send the complete description to my sublime Porte. Those who make the description shall be men of impartial character, if the contrary should be found I shall order them to be quartered." He gave the command that the guild of the Búza-makers should pass the last of all, and no inn-keepers be found in the Imperial camp. "They shall assist the Búza-makers and serve them as Yamák or fellow-assistants in the procession, they shall not be allowed to play like the other guilds their eightfold music, but pass only with cymbals and drums; it shall be known on this occasion how many Búza and wine-houses there are, and how many inn-keepers." The Sultán issued for this purpose Khattí-sherífs, directed to the great vezír Bairám Páshá, to the Muftí Yahyá Efendí, to the Mollás of Constantinople, Eyyúb, Galata, and Scutari, commanding them to make an exact description of all the guilds and professions with their chiefs and foundations, monuments, and pious legacies. They kissed the ground, and in obeisance of the Sultan's orders they made a most complete description of the shops, guilds, foundations, and monuments to be found in each quarter, it was an hundred thousand times more complete than the description, which had been made in the reign of Sultán Selím by Mollá Zekeria Efendí, because from his time till that of Sultán Murád IV. Constantinople had so encreased, that no room was left for any further building. The description of Constantinople and all its suburbs and villages on both sides of the Bosphorus was

completed in three months. It formed a complete book, bearing the title *Eesséfí Kostantanieh*, that is to say, "Description of Constantinople." The Historiographer, Solák Zádeh read it day and night in the presence of the Sultán, who exclaimed, "O, my God! let this town flourish to the end of time." My gracious Lord, Melek Ahmed Pashá was at this time sword-bearer (silihdár) to the Emperor. Having been named, after the conquest of Baghdád, Governor of Diarbekr, this description of Constantinople remained in his hands, and it is from this original, that I, poor Evliyá, have copied the following.

Most Humble Report to the Sublime Porte.

According to the Imperial rescript, the following is the description of the excellent town of Constantinople. May God preserve her from decay and fall!

Under the four Mollás of Constantinople, Galata, Eyyúb and Scutari, justice is transacted at six hundred and seventy tribunals. Great mosques of the Sultáns (Jamí'í Selatin) 74. Great mosques of the Vezírs (Jamí'í Wuzera) 1985. Small mosques of the town-quarters (Mesjid) 6990. Other mosques great and small, 6665. Dining establishments for the poor (Imáret) 19. Hospitals (Bimáristán) 9. Abecedarian schools (Mekteb) 1993. Houses for reading the Korán (Dár-ul-kiyaret) 55. Houses for delivering the tradition (Dár-ul-hadíth) 135. Great convents (Khánkáh) 557. Cells and rooms of Dervíshes (Závieh) 6000. Sick-houses for strangers (Táv-khánah) 91. Caravanseraïs (Káravánseraï) 997. Kháns of merchants (Khán) 565. Kháns for single men (Khání-mojerred) 676. Quarters of Moslims (Mahalleí-Moslimin) 990. Quarters of Greeks (Mahalleí-Rúm) 354. Quarters of Jews (Mahalleí-yehúd) 657. Quarters of Franks (Mahalleí-Freng) 17. Quarters of Armenians (Mahalleí-Ermení) 27. Palaces of Vezírs (Seráï Wuzera) 6890. Baths public and private (Hamám) 14,536. Fountains public and private (Chesmeh) 9995. Water-pipes (Mosslúk) 989. Establishments for distributing water (Sebíl-khánah) 200. Fountains called Ayázmah, sweet and bitter (Ayásmah) 100. Wells (Cháh) 60,000. Cisterns (Sahrnij) 55. Magazines of water (Makhzenima) 3000. Covered Markets (Bezestán) 3. Flour-halls (Kapán-dakík) 37. Imperial balances (Kantár-mírí) 35. Repository for grinding coffee (Amánet takhmís) 2. Repository for silk (Amánet harír) 1. Repository for wax (Amánet shemí) 1. Repository for gold-wire (Amánet sirmakesh) 1. Repository of the custom-house (Amánet gomruk) 1. Repository of the land custom-house (Amánet Karagomruk) 1. Repository for oil (Amánet yághkapán) 1. Repository for fish (Amánet bálik) 1. Repository for salt (Amánet túz) 1. Repository for biscuit (Amánet peksimát) 1. Repository for wine (Amánet khamr) 1. Repository for powder (Amánet barúd-khánah) 1. Repository for prisoners (Amánet esír-khánah) 1. The Imperial Mint (Dharab-khánah) 1. Magazine of

cloth (Choka enbárí) 1. Magazine for corn (Bogdaí enbárí) 1. Magazine for barley (Arpa enbárí) 1. The Magazines of Báyazíd, of Súleimán, of wood, of horses, of flour and of hay; of each, 1. The stables of the palace and at the place Wefa, 1. The Armory, 1. Prisons of State, 4. Prisons for criminals, 4. Ovens, 600. Wind-mills, 600. Water-mills, 28. Houses of the inspectors of provisions (núzúl), of vegetables (Sebzeh-khánah), of mutton (koyún), of the Inspector of the town (Shehr-eminí), of the Inspector of the kitchen (Mútbakh-eminí), of hams (Pasdurma) of slaughter-houses (Sal-khánah). Barracks of the Janissaries, old and new, and of the Seg-barms, 162. Barracks of the Ajemogláns, the armourers, and the caulkers. The Arsenal, and the barracks of the bombardiers. Four houses of Mevlevís. One house for yoghúrd. The paper manufactory of Battál, 1. The royal lion-house, 1. Houses for dyeing, 70. Houses for silver-ware, 10. The Musket manufactory, 1. Leaden-hall, 1. The Music-house, 1. House of the Tent-pitchers, 1. House of the Pliks, 1. House of the Painters, 1. House for the Sakas, 1; for the gunners, 1; for the founders, 1; for the tailors, 1; for the waggoners, 1; for the fire-workers, 1; for the exercise of the Janissaries, 1; for the Samsúnjí, keepers of the great dogs, 1; for the Zagarjí, or keepers of the pointers, 1; for the Bostánjís, 1; for the falconers, 1; for the head of the gold-smiths, 1; for the kettle-makers, 1; for the button-makers, 1; for the saddlers, 1; for the glass-makers, 1; for the architects, 1; for the carpet-makers, 1; for the chalk-makers, 1; for the head of the merchants, 2; for the vinegar-makers, 1; for the confectioners of sour fruits, 1.

The monuments and burying places have already been described. In the description of Sultán Murád IV. all the buildings are accurately laid down, with the history of their builders. I, poor Evliya, was afraid of the size of the volume, and have therefore contented myself with the extract above given; but, if it please God, that I shall take a review of this my first sketch, I propose giving an exact description of all the different fabrics (Kár-khánah) which are here noticed by their names only. I am now going to detail the shops, and different guilds of handicraftsmen, which exist in the town of Constantinople.

SECTION LXXX.

Of all the Guilds and Professions existing in the Jurisdiction of the Four Mollás of Constantinople; with the Number of their Shops, their Men, their Sheikhs and Pirs.

They are distributed into fifty-seven sections and consist altogether of a thousand and one guilds. The first are the Chaúshes (Ushers) upon whom it is incumbent to collect and assemble the rest, and are called Alai chaúshes, *viz.*: Ushers of the

processions and public entries. Their patron is Malek-ushtur, who from having killed a dragon in China is vulgarly called Eshder (dragon), but he got his name from having lost one of his eyes in battle. He is the eleventh Pír, who was girded in the presence of Alí, and was the head of all commanding officers. Being a very brave fellow he used for battle to adorn his head with wire, and his horse with little bells, and taking a club in his hand, he thus headed the brave men in the battles of Syria. His tomb is at Cúfa. When I, poor Evliyá in the year 1076 (1665), was in the service of Mohammed Gheráï, the Khan of Crimea, he thought of building a monument at Eskiyúrd, where the tombs of all the Kháns of Crimea are. In digging the earth for the foundations a piece of square marble was found with an inscription in the Chagalaian language, stating it to be the tomb of Malek-ushtur, the companion of the prophet, killed by the arrow of Sálsál in the year 300. According to the computation of the learned divines present, 770 years had elapsed since his death. Mohammed Gheráï having found this tomb gave up the idea of making one for himself, but erected a cupola over this with an inscription in large letters (jellí) and founded a convent with a turbeh-dár, or keeper of the monument, attached to it. I saw it at Bághjeh-seráï. The Chaúshes adorn their horses in honor of their patron with sea-horses' bristles, and different glittering ornaments, dress in brilliant stuffs, carry in their hand a Chákán, on their waist a sword and on their head seven feathers like those of Simúrg, and crying out with a voice like Modikarb and Malek-ushter put the columns of the army in motion.

(2) The patron of the Súbáshí (officers of police) is Ins Ben Málek, to whom the prophet had entrusted the care of keeping the town of Medina clean. He is buried at Bokai, near Medina. Selmán, the Persian, girded his limbs in the presence of Alí, and all the Súbáshís, or officers of police, trace their genealogy up to him. After them come,

(3) The Pages, who, dressed in rich brocades, are mounted on Arabian horses. Their patron was in the eldest time Yússúf, but in the time of the Prophet their patron became, together with Ins Ben Málek, the barber, Selmán, the Persian. The tomb of the first, who served in the Harem of the Prophet, is at Medina, and Selmán's in the exterior part of the house, as is handed down by tradition: "Those who belong to our family know the science of the antient, and of the modern time; Paradise longs for Selmán every day and every night five times." He died when three hundred and thirty years old; his tomb is at Cúfa. The great Imám Abú Hanífeh saw him, and learned from him all the rites of ablution and devotion in the same way, as they were performed by the Prophet.

(4) The Ajemogláns, or boys from whom the Janissaries are formed. After the conquest of Mecca in the tenth year of the Hejira, Abú Sofián Ben Sahr Ben Harb, Halím Ben Jerám Bedíl Ben Werta, Akarma Ben Abú Jehel, Abdullah Ben Said Ben Ebí Súrkh, and Ebí Kaháfa, the father of Abúbekr, all

came to embrace the Islám in the Prophet's presence, and, their relations not having turned Moslims, they begged, that their property might be confiscated and their children made prisoners. The Prophet granted them this permission and made them a present of the children taken prisoners, committing to them the care of their education. It is from them that the first establishment of the Ajemoghlán dates. In the same year the Prophet sent Khaled, the son of Velíd, with an army into Syria, and he it was who gained the first victory against the Greeks. He took forty thousand prisoners whom he led to Medina, and of whom the Prophet made a present to the victors. This is the second origin of the Ajemoghlán. Sultán Orkhán having taken some hundred prisoners made a present of them to Saint Hájí Beg-tásh, who educated them and presented them again to Orkhán upon his going to war, with the words *yení cherí dur*, that is to say, "They are a new militia," and having distributed them into different classes, distinguished by different colours, he called them his Ajemoghlán, or rude boys (novices). Thus Hájí Beg-tásh became the patron of the Yení-cheris (new militia) and the Ajemoghlán (novices). Hájí Beg-tásh, born in Khorasan, was buried in the town of Kír. Thousands of these novices follow in the Alai, or public processions, immediately after the Súbáshís in a particular fancy dress of crooked hoods, with shovels and brooms to clean the ways. They are followed by,

(5) Arijián, or dung-searchers, who are attached to the Choplik-súbashí, or officers for the cleansing of the town. Their duty is to collect all the dung, muck, and soil in the streets of Constantinople in baskets, and carry it to the dung-troughs along the sea-shore. Here the object of search is to get out pennies, nails, or any thing of that kind. Sometimes they find precious stones lost from diadems, girdles, &c. They pay every year to the Taher-subáshí, or commanding officer of police for cleanliness, the sum of sixty thousand aspers, in order to be allowed to search the dung-hills of Constantinople. Their patron is Werrád, the barber, who with Zúlnún, the Egyptian, came to the Prophet and embraced the Islám in his presence. He was girded by Selmán, and became the patron of all journeymen cleansers. He is buried at Abbás in a garden. These men, in number five hundred, wear great black boots, kaftáns of red or black leather, pointed caps, on their shoulders, they carry shovels and hoes, on their backs, wooden troughs, and in their hands brooms. They pass with great noise and clamour carrying their baskets.

(6) The Sextons. They acknowledge as their patron, Cain, the son of Adam, who murdered his brother Abel for a girl's sake. Not knowing how to hide the body, he saw a raven excavating with his beak a cocoa nut, in imitation of which he dug a grave to bury Abel's corpse. He is buried on Mount Aráfat, in the place where Adam's kitchen stood. The stone with which he slew his brother is seen in the same cave; it is a reddish kind of stone. Cain has remained the patron of all

those who shed blood and dig graves, as well as of the jealous. The sextons number two thousand and eight, they pass with shovels and hoes, and are obliged to bury the martyrs on the field of battle.

(7) The Miners (Laghúmjián), five thousand men. Their patron is Nakkáb from Yemen, who was girded by Selmán Pák. He is buried at Yelemlem, the place where the pilgrims of Mecca take the Ihrám, or dress of pilgrimage. They walk armed and carry great honey casks ornamented with branches on their shoulders, with shovels and hoes in their hands, and have baskets and troughs in which they collect the earth, which they take away in cleansing the roads. In the camp they are obliged to dig the little-houses, and at the sieges to excavate the mines, and blow up the walls with powder. They are for the most part Armenians from Cæsarea, a bad smelling set of men, but necessary in sieges. Their Armenian names are Serkis, Wartán, Derder, Asvadur, and Mohán.

(8) The Pioneers (Salahorán), nine thousand men. Their patron is Modikarb, who was girded by Alí. He was killed on the track of the pilgrims of Syria, at four stations distance from Medina, and is buried in the same place. The pioneers clear the roads for the army through woods and forests, fill up marshes, and make the roads passable for heavy artillery. They carry shovels, hoes, hatchets, and mattocks, like Ferhád. They are one of the most indispensable parts of the army.

(9) The Miners with hatchets, and Stonecutters. Their patron is Kassem, the son of Nossair, who was girded by Selmán in Alí's presence. All miners trace their origin back to him. All the stonecutters are armed. They carry their implements of mining, shovels, hoes, mattocks and hatchets about them, and pass crying out "Háí" and "Húi." Their business is to level ground which would stop the march of the army, and to blow up walls. As they belong to the army, the Christians who are amongst them are all subject to the Taher-súbáshí, or officer of police for cleanliness. The nine corps now mentioned are reckoned to form a part of the infantry of the camp; they all go armed, but are obliged to prepare the roads all the way from Constantinople. Their Aghás (Generals), Yúz-báshí (Captains), the chief of the miners (Laghúmjí-báshí), and the Taher-súbáshí walk together, and are followed by their pages, and the eightfold music, passing with a thousand frolics under the Alai-koshk, from whence the Sultán views the public processions. It is of the strictest necessity that these nine troops march the first of all, because it is their duty to form the roads, on which the rest are to follow.

The Second Section.

The head of this section is the Assass-báshí (Provost), who was instituted by Mohammed II. He goes to war at the head of a regiment of Janissaries, five thousand strong, who form the seventieth body.

(10) These are the Assasses who carry sticks in their hands and wear úskúfs (coifs) on their heads. Their duty is to keep off the crowd on both sides of the way, and to execute the culprits of the army.

(11) The men of the Súbáshí of the town (Shehr-súbáshissí) or lieutenant of police. They have no particular patron amongst the companions of the Prophet, as they did not then exist. Their origin dates from Mohammed Ekrád, the Egyptian Súltán, in whose time the house of Imám Shafi'í was plundered, and all his books written on the four sects lost; at last one of the partisans of Shafi'í made an offer to the Sultán to find these lost books. One of the Divines of that time, who decided every thing against the sense of the four legal sects, called Khamisi, was plundered, and on this occasion the books of Shafi'í were found, with whose permission a Súbáshí, or officer of police, was established, since which time Shafi'í has passed for their patron. The first Súbáshí was one Alí, who is also buried near Shafi'í. Six hundred persons, with sticks in their hands, are an unmerciful set of people; they arrest, execute, strike, and hang. They pretend that Omar Ayár is their patron, which is far from truth.

(12) The Executioners (Jellád). Their patron is Job, from Bassra, who was girded by Selmán in the Prophet's presence. He was the first, who, according to the text of the Korán, cut off the head of a murderer, and so became the patron of hangmen. His duty was to prepare those, who were condemned to death, to comfort them by exhortations, to direct their faces towards the Kibla, to fix the head of the man about to be killed with his right hand, then to take the sword in both hands and to sever the head from the body, to read a fatihah, and to admonish all those present, that they might take warning from the culprit. This patron of executioners died at an hundred and seventy years old; he himself brought the corpse of Moavia to Damascus, where he buried it, near the Páshá's gate, built a cupola over it, and was himself buried there. A son of my gracious Lord, Melek Ahmed Páshá is also buried there, and culprits are even now executed in face of his tomb. It is a place of general pilgrimage. The executioners are the men to whom the verse is applied: "If it was not the Sultan's command, the executioner would commit no cruelty." The greatest model of hangmen was the executioner of Sultán Murád IV., Kara Alí, who was girded with a fiery sword, and wore in his girdle all the instruments of torture and of his profession, nails, borers, matches, razors for scorching, steel-plates, different powders for blinding, clubs for breaking the hands and feet, hatchets, and spoons, and was followed by his servants carrying the rest of the seventy-seven instruments of torture. Then by other servants with gilt, well carved, well greased, and well perfumed pales, with ropes and chains on their waists, and drawn swords in their hands. They pass with great vehemence, but no light shines from their faces, for they are a dark set of people.

The corporation of thieves (Khirsiz) and footpads (Kara-khirsiz) might be here remembered as a very numerous one, who have an eye to our purses, and pretend that Amrú Ayár is their chief. But far be they from us. We say the same of the corporation of pimps and bankrupts, who are innumerable. They do not appear in public processions, and are not known individually, but the thieves pay tribute to the two officers of police (the Súbáshí and Assass-báshí), and get their subsistance by mingling in the crowds of Constantinople, and by cheating foreigners.

The press-gang of the Arsenal have no particular patron, and are a faithless set of people, ruled by the Kyaya of the Arsenal. When the fleet is at Constantinople they entice poor fellows to go with them into wine and ale-houses (Búzá), putting a couple of hundred piastres in their pockets; when they are drunk they chain them in the galleys, under the pretext that they have spent Imperial money, and only set them free at the end of the campaign, with a pay of one thousand aspers. Sometimes they dupe them a second time by promising them two thousand aspers. They are a wonderful set of sharpers, who get quiet people into scrapes and so to the galleys.

The corporation of boys amount to five thousand: they are a wandering tribe, who rove about Babúllik, Findik, Kúmkarú, Sanpolo, Meidánjik, Tatavla, and other bad places; on their vileness being proved, they are entered on the registers of the Súbáshí. There are many other corporations of strolling and idle people like the seven abovementioned, but they are known to nobody but the Súbáshí. A great number of such fellows pass at the public processions in the Súbáshí's train, but it is not easy to ascertain to which of the above-mentioned classes they belong. They form a great crowd.

(13) The Arab grooms (Sá'ís), it is impossible to number. Their patron is Kanbúr Alí; Selmán, the Persian, tied round him the girdle, and all grooms trace to him their lineage. He was killed by the tyrant Hejáj. They pass in the procession, singing Arabic tunes and clapping their hands. The head grooms of the vezírs pass in this crowd on horseback as their chiefs. They are followed by

(14) Mekkárí, otherwise called Kirají, horse-jobbers, who let them out to merchants, soldiers, and other travellers. They are three thousand strong, and pass with their horses and saddles, adorned with all kinds of flowers and trappings. Their patron also is Kanbúr Alí (hunch-backed Alí), and in time of war they are much wanted.

(15) The Watchmen (Pasbán), who number twelve thousand, or as some say forty thousand, but this is exaggeration, for the watchmen of the old and new Bezestán are not more than three hundred, and all paid and put down in the registers. They watch only in the Bezestán, the rest walk every night through the streets of Constantinople. They are under the inspection of the Súbáshí. At

the public processions they light in mid-day great lanthorns, wax-lights, and torches, carry staves with iron points in their hands, are armed with swords, bows, and cuirasses, and wear on their heads a wonderful kind of cap made of wolf's skin. They pass, striking their staves on the ground, crying out as if they were catching thieves: "Get hold of him!" "Don't let him escape!" "There he goes!" and taking hold in way of jest of the nearest spectators, they frighten them for fun. The crowd of spectators therefore open on both sides, when they approach, to give a free passage to their frolics. Their patron is mad Húrum, who was girded in Selmán the Persian's presence. He is buried at Lahsa, on the Persian gulph. These people have no shops or barracks, but they take the van of the Ottoman army, to clear the way and ensure safety, because it would be wrong to establish an Ottoman camp, where there is no order or commanding officer. Commanders are the soul of the world. The tradition says: "If there was no Sultán the world would be in confusion, and men set one against the other." These watchmen, therefore, have the duty of taking the lead of the army, and of providing for the safety of the camp. These aforesaid corporations move along, crowd upon crowd, under the Assass-báshí (the Provost), the Súbáshí (lieutenant of police), the Laghúmjí-báshí (head of the miners), and At-báshí (chief of the grooms and horse-jobbers). Thus they pass altogether underneath the Alai-koshk, from whence the Sultán looks upon the processions.

The Third Section.

The chief of this section is the Mollá, or judge of the camp, appointed with five hundred aspers. The judge in the time of the Prophet was Abd-allah Ennomairi. Selmán, the Persian, girded his loins in Alí's presence, and gave him the license. He was the inspector of the Prophet, who kept the tenth of the booty, and performed the functions of judge, and was a disciple of Alí. The judges of the Islám trace their lineage up to him; after him came the great Imám (Abú Haníseh), on whom Moslim judges now look as their patron, but they are greatly mistaken, because this great Imám died in prison for not having accepted a judge's place. God's mercy upon him!

(16) The corporation of the standard-bearers (Alemdár, Sanjakdár). A hundred guilds have a banner, the finest of which is that of the judge of the camp's. The patron of the standard-bearers is Berídeh Islemlí, who bore the Prophet's banner. Selmán, the Persian, girded his loins in Alí's presence. His tomb is at Mervi, he fell a martyr in the sixtieth year of the Hejira. In the reign of Moavia he lost his office, and Eyyúb became standard-bearer, who fell a martyr before the walls of Constantinople, where he is buried.

(17) The corporation of the Couriers (Sáí), numbering four hundred; their des-

tination is to convey the letters of the Ottoman victors to their country. Their chief is Amrú Ben Ommia Dhomairí, who was girded by Selmán, the Persian, in Alí's presence. His tomb is at Homs. He was the messenger of the Prophet. These couriers carry in their hand a halberd, on the head a glory of gold-wire, and at the waist a cup and sling. They pass on foot.

(18) The Apparitors (Mohzir) number two hundred. The tomb of their chief is at Abbas. They carry a stick in their hand, and walk in rows before the Kázi-asker.

(19) The Imáms, Vezírs, Beglerbegs, and other great officers, amount to three hundred men. Their patron is the great Imám, who is buried at Bághdád, but the first patron was the Prophet himself, who heads the spirits of the Prophets.

(20) The Khatibs (who say the Friday's prayer, Khutbeh), number four hundred. Their patron, Osmán the Caliph, whose girdle was tied on by the Prophet himself, and who read sometimes in his presence the Friday's prayer, Khutbeh. He is buried at Bokara, near Medina.

(21) The Judges and Mollás are five hundred. Their patron has been mentioned above. To increase the dignity of the camp, even those who are out of place follow it, and get sometimes a pension in that way.

(22) The Sheikhs are three hundred. They go into war without reward, and without hatred, only to militate in the ways of God. Their patron is Hassan Bassrí, who was girded by Selman, and to whom the Sheikhs of all religious orders may be traced back. He died at an hundred and seventy years old, and is buried at Bokhara.

(23) The Preachers (Wá'is) are four hundred. They are also in the train of the Kází-asker. Their patron Kamel Ben Díári was directed by Selmán, who girded his loins. Some Sheikhs, who trace their origin back to him are called Kemilí. He was killed by Hejáj, and is buried at Cúfa.

(24) The Mofessirín, or commentators of the Korán, who also follow the Kází-asker into the field. Their patron is Abdallah Ben Abbas, the first commentator of the Korán in the time of the Prophet. He is buried at Mecca at the place called Ebtah, near Manssúr Dewánikí.

(25) The Deliverers of tradition (Mohadithin) numbering six hundred, also go into war with the Kázi-askers. Their patron is Abú Horeireh, who is buried at Jiza in Egypt. At the feast of Mevlúd (the prophet's birth) many thousand persons assemble at his tomb. It is a pilgrimage of both great and little, and because he was foster-father of cats, a great number of them are found here.

(26) The Moezzins, or Proclaimers of Prayer, from the Minaret. Seven hundred Moezzins of the Vezírs and Emírs mount on horseback in the suite of the Kázi-askers. Their patron is Belál, the Ethiopian, whose waist was girded by Alí in

the Prophet's presence. It was to him that the Prophet said these words: *Ya Belál ganní al-ghazál,* "O Belál, sing a fine song." His tomb is at Damascus, inside of the sheep-gate, underneath a cupola shut in with iron-railings. He is also my patron as Moezzin. God bless him!

(27) The Sofis (Mystics) who proclaim the unity of God under the banner of the Kází asker. Their patron is Abú Derdai 'Amerí, the first of Mystics, of whom the Prophet said, that on the day of judgment he will be the first with whom the Angels will shake hands in Paradise.

(28) The Motevelís, or Administrators of Mosques, as they are under the inspection of the Kází-askers they also go with them into the field. Their patron is Sofián Túrí, whose tomb is near Mecca. The mother of Mohammed IV. converted his house into a hospital. There is also a well of fresh water, where, before the hospital was built, the sick repaired in order to get cured by drinking from the well.

(29) The Porters of justice, (Bewabán sheriat), number eight hundred men, who take the field with the Kází-askers. Their patron is Ebí Sheibeh, who was girded by Selmán, the Persian. The Prophet delivered the keys of Mecca to his family, who keep them even now. He is buried in the upper part of Mecca near Abúbekr.

(30) The Keepers of the register of the tribunals of justice (Mokayidin mehkemeh), two thousand in number, who acknowledge for their patron Okail, the brother of Alí, who was killed at Cúfa and is buried at Baghdád.

(31) The Men of the Mosques, who greet the Sultan with acclamations. Their number amounts to three thousand; their patron is Sheikh Manssúr Ben Moad, who is buried at Nejef; they pass in the procession in the train of the Kází-asker making acclamations to the Emperor.

(32) The Singers of hymns in the Prophet's praise (Na'át-khan) are four thousand. Their patron is Sheikh Mohammed Bússairí, the author of Al-borda, (the poem in Mohammed's praise). He is buried at Cairo near Sheikh Akba Joheiní.

(33) The Háfises, or men who know the Korán by heart. Their number at Constantinople amounts to six thousand men, besides three thousand women. Their patron is Moslem, the son of Okail. In the Prophet's time there lived no less than ten thousand persons, who knew the Korán by heart; one of them was the daughter of Omar Hafsa, from whom all those, who have since known it by heart, are called Háfises. Her father collected the Korán, and as she read it with him, this lesson is called that of Hafsa, who is also the patron of all female Háfises, or women who learn it by heart. These Háfises are mounted at public processions on race-horses (koheilán), and pass reciting the first súra of it.

(34) The Clerks, (Yázíjián), are from four to five hundred, they are busy at the

gate of the great Vezír and in the market of the camp in writing letters and petitions. A most necessary set of men. Their patron is Kassem Ben Abdallah from Cúfa, who was girded by Selmán, the Persian; he is buried at Jedda near Eve's tomb.

(35) The booksellers (Sahháf). As they are for the greatest part servants of the 'Ulemás they adorn their train with loads of books that are carried on litters. Their patron is Abdallah Yetimí, who was girded by Selmán, the Persian; he is buried between Damascus and Bassra.

(36) The Poets, in number eighty, follow the Kázi-asker, declaiming poems. Their patron is Hassan Ben Thabet, the Prophet's poet who was girded by Selmán, and is buried at Medina; I have not visited his tomb.

(37) The Orators (Meddáh), or story-tellers of the Coffee-houses are eighty in number. They carry Chákáns in their hands, and have their Vade-mecums stuck in their girdles; they pass on litters telling eloquent stories. Their patron is Sohaib Rúmí, who was the Meddáh, or story-teller of the Prophet, to whom he read the stories of Antar. The Prophet said to him, "if you would relate the victories of my uncle Hamza, you would incite by them my people to war." This was the motive for the composition of the warlike histories called *Hamza-námeh*. He began first, but the most famous of all was composed in the year two hundred and sixty-one of the Hejira, by Abúl-me'álí in sixty volumes, which subdivided by the Meddáhs of Rúm (Turkey) make a collection of three hundred and sixty-six volumes of Hamza-námeh. Sohaib used to relate the description of the battles of Ohod, Bedr, and Honain, to the great delight [of the Prophet] who said of Sohaib that he would be the first, who should give him to drink from his basin in paradise on the day of judgment. He died at an hundred and ten years of age, and is buried on the east side of Sivás, in a great building situated on a rock. He was girded by Alí in the Prophet's presence. All Meddáhs trace their lineage to him.

(38) The Singers (Khuánendeh-guán) are three hundred. Their patron is Hamzá Ben Yetíma, who sung in the Prophet's presence, and from whom all singers trace their descent. He is buried at Taíf. The singers sing divine hymns to incite the Moslims to war. They sing, "O God, who leadest the true path, make our road easy," and thus singing pass beneath the Aláï-koshk.

(39) The Astronomers (Munejimán) are seventy in number. Their patron is Imám Alí, who commented on the verse of the Korán, "and we have destined to the Moon stations," and made this science popular for the true observance of the five times of prayer. His tomb is at Cúfa, where he was slain by that cursed Ibn Meljem when at prayer. The Astronomers adorn litters with their astrolabes, compasses, time-keepers, and ephemerides, and pass with the head Astronomer, who is dressed in the turban (úrf) and in an 'abbá lined with *petit gris* and mounted on horseback.

(10) The Soothsayers (Remmál) in number three hundred. They also dress like divines and pass with the train of the Kází-asker on litters, upon which their tables for fortune-telling, and books of divination are spread out with pomp. They say in passing by to the gazing crowd, "We are ready to tell you your good and bad fortune and advance your designs." Their patron is Imám Alí, whose divination is famous by the name of Reml Alí. It is an ancient science and dates from Daniel, who learned it from Gabriel.

(11) The Priors (Nakíb) or second authorities of religious orders, are three hundred. Their patron is Jáber Ben Anssarí, who is buried on the east of Alexandria in the place called the gardens of Ramla; where there is a mosque and convent. He received the girdle in the Prophet's presence from Alí and all Nakíbs descend from him.

(12) The Abbots (Sheikhs), or first authorities of religious orders, are nine hundred. Their patron is Ebú Obeid Jezerí, who was girded by Alí in the Prophet's presence. He is buried under a small cupola on the road Shoaib-en-na'm to the Ka'bah. He is the Pír of all religious orders, because he was given as chief by the Prophet to the Anssarís; one of the most distinguished companions of the Prophet.

(13) The Sheikhs, or heads of the different guilds of handicraftsmen, are one hundred and five. Their patron Selmán, the Persian, was girded by Alí in the Prophet's presence.

(14) The Chaúshes (Ushers) are four hundred and fifteen. Their patron is Omar Ben Haddám, who received the girdle from Selmán the Persian, he is buried in Yemen near Weis-ul-karní; he is the patron of the Chaúshes attached to the guilds and corporations of handicraftsmen, but the head of the Chaúshes of the Vezírs and Beglerbegs is Málek Eshdur buried in Crimea.

(15) The Sweepers (Ferrásh'n) and all the Dervíshes, their number is infinite, but three thousand accompany the procession in the Mollá of the camp's suite. Their patron is Nossairí the Indian, he was girded by Selmán the Persian. His tomb is at Bassra. They carry brooms in their hands, and have sponges of the island Senbegí (Symi near Rhodes) suspended from their necks.

(16) The Messengers of death and washers of the corpses. They are patronized by Amrú Ayár, who was girded by Alí, and who is buried at Homs. Their business is in the Ottoman camp to wash the martyrs who fall in battle, and to bury them.

Besides these all the Imáms and Moezzins of the Vezírs and great men, who take the field fully armed, mounted on Arabian horses, pass singing iláhís, or hymns of divine love, such as, "O God, who leadest the right path, make our way easy." The Imáms, Katíbs, and Moezzins of the Imperial and Vezirial mosques at

Constantinople, who remain at home quietly, assist the Imáms and Moezzins, Háfises, and Firráshes, who go to the war by giving them a month's pay. The Imáms of the Emperor receive one portion (páí). The Imáms of the Vezír but one (of their regular pay). The rest of the money collected is divided into equal parts. The number of the Fakírs, who besides those mentioned go to the war, is known but to God.

(47) The Schoolboys, who accompany the procession, and whose number is also known only to God. Their masters are nineteen hundred and ninety-three in the abecedarian schools, and are under the immediate patronage of the Prophet, whose master and patron was Gabriel himself, sent from the Lord. The Prophet was himself the master of Hassan and Hossein, who are the patrons of the schoolboys. These boys great and small make themselves caps of paper, and play on tambourines, which they carry in their hands; in this manner they accompany the public procession, dancing and frolicking in a thousand ways, some singing *U'nsor es-sultán*, "Be victorious, O Sultán," some repeating the names and attributes of God, headed by their masters. Others dressed in night-caps, with various ornaments of wire, sing *Allah únsor es-sultán*, "O God give victory to the Sultán," clapping their hands to keep the measure. They are like an army of Jinns.

(48) The Sheikhs of the beggars (Dilenjí), number seven thousand. Relying on the text of the Korán: "Alms are for the poor (fakírs), and the wretched (meskín)," they pass in a great crowd of strange figures with woollen cloth, and turbans of palm-leaves, crying, *ya fettáh*, "O all-opening;" some blind, some lame, some paralytic, some epileptic, some having lost a hand or foot, some naked and bare-foot, and some mounted on asses. When they place their sheikh in the centre, and when, after his prayer is performed, they all cry together "Allah, Allah, Amín," the sound of this cry of seven thousand tongues rends the sky. This prayer is performed for the Emperor's health immediately under the Aláï-koshk, where they receive alms. They are under the patronage of Sheikh Háfí, whose loins were girded by Selmán, the Persian, who received alms from the returning Moslim victors, by saying, *Sheien lillah*, "Something for God's sake." He is buried at Medina.

(49) The Sheikhs of the fields (of battle), Sheikh-ul-arsát, are fifteen. They are particularly distinguished by immense turbans, resembling the cupolas of a Hamám, which, as they are unable of themselves to bear the weight, are supported by five or ten persons. Some of them are on foot, some mounted on asses, and some are mounted on low horses, with taller ones carrying the weight of their turbans.

(50) The Sokhtas or Talibs, that is to say students of the colleges. There is an infinite number of them, from which twelve thousand are chosen to figure in the public processions, dressed in different colours, and adorned with manifold caps, carrying in their hands their books, as Kúdúrí, Multeka-ul-ebhar, Kusháf, and

Kází-khán. They are armed with swords, slings, and bows and arrows; some declaiming verses or reciting lessons. At the Aláï-koshk they comment on the verse: "Militate in God's true battle." Sultán Murád IV. was so much pleased with this exertion of the students, that he made them a present of three purses of ducats. Their patron is Amrú Derdaí 'Amerí, who was girded by Selmán, the Persian.

(51) The descendants of the Abbasides, that is the family of the Prophet, his children (Emírs, Seids, and Sherifs,) number seventeen thousand. When these children of the Prophet make their appearance in the procession, all the spectators rejoicing, cry, *Allahum sall ala Mohamedin*, "O God be propitious to Mohammed." Their passage is like a heavenly light shining forth, and they all pass in great pomp. Their immediate patrons are the Imáms, Hassan and Hossein, with their mother Fatima, and their grandfather Mohammed. Hassan is buried at Medina, where he died from poison. Hossein was slain at Cúfa in the war with Yezíd, and his body is buried in a famous monument near Baghdád. His head was sent by Yezíd from Damascus to Cairo, where it is deposited underneath a high cupola, called Meshhed Imám Hossein near Khalíl's Khán. The mosque at this place being of the same size, the annual awning of the Ka'bah is fastened on the columns and constructed here, from whence it is carried to the Ka'bah. This mosque is much visited both day and night by all the inhabitants of Cairo. The train of the Emírs, Seids, or Sherifs, is closed by their head, the Nakíb-ul-eshráf, who with his green turban, and dressed in an Abbá, lined with petit-gris, is mounted on an Arabian horse. His appointments yield five hundred aspers, like those of a Mollá. On his right hand are the head Astronomer, also a Mollá of five hundred aspers, with the Choka-dárs of the Vezír and his Apparitors; the chief of them, Múhzir-báshí, and behind them their pages, elegantly dressed, with their eightfold music. Here ends the train of the Kází-askers, or the third section.

The Fourth Section.

This is headed by the Proto-medicus, Hekím-báshí, who is a Dervísh, with a Mollá's place of five hundred aspers. He wears the turban of the 'Ulemás (úrf) the Abbá furred with petit-gris, and is followed by his Apparitors (múhzir), by Porters of the Imperial palace, by Choka-dárs of the Vezír, and by an hundred Pages (Ichoghlán). The town of Tekir-tághlí (Rodosto) is given to the chief Physician (Hekím-báshí) as a revenue. The patron of the physicians is Zúlnún, the Egyptian. The governor of Egypt, Mokákas, being extremely fond of the Prophet, sent him different ambassadors with the message, "O Mohammed, the Greeks are going to take Egypt from my hands, do me the favour to send a Moslim army with a chief capable of defending me." The ambassador, who carried this message, with a present of a cloven sword, a mule, and four female slaves, was Zúlnún, the Copt. The Prophet gave the cloven sword (zúl-fakár), and the mule

(daldál) to Alí, one of the maidens to Abúbekr, one to Zobeir, and one to the poet Hassán, who had by this poet Abd-ur-ruhmán Ben Hassán. The sister of this maid, Mary the Copt, the Prophet kept to himself, from whom was born Ibrahím, the son of the Prophet. Zúlmún, the Copt, having witnessed the Prophet's perfections and qualities, turned Moslim, and being asked by the Prophet what was his art, answered, "I am a writer and poet, physician, and surgeon." The Prophet gave his orders to Alí, who girded his loins, and permitted him to kiss the Prophet's hand. Thus he became the chief and head of all physicians and surgeons. He accompanied Amrú, the son of Aass, on his expedition into Egypt, and was killed by an arrow at Fostát, the ancient Cairo. He is buried on the side of Sheikh Akbá Johainí, near Imám Shafi'í, underneath an high cupola.

(52) The Physicians, in number one thousand, have altogether seven hundred shops. At the public processions they adorn their litters with all the instruments of their shops, with clysters, draughts, pills, &c. feel the pulse of sick men, and give medicines to them. The Prophet said, "Science is twofold, the science of bodies and the science of religions." According to this tradition it is not allowable to reside in a town, or in a camp, unprovided with clever physicians and surgeons. This science is very old, and in the earliest time it was patronised by Doctor Lokmán, by Pythagoras the Unitarian, and by the divine Plato, by Hippocrates, Socrates, Aristotle, and Galen, who split a hair into forty parts, and raised a ladder for science to ascend to heaven; but finding, however, no remedy against death, they were obliged to leave this world.

(53) The Doctors for diseases of the eyes (Kohhál), are eighty, established in forty shops. Their eldest patron was a Jewess of the time of Moses, who was directed by God to apply to her for relief for his sore eyes. The woman took dust from under the right eye of Moses and put it into his eye, by which means he was cured. She exercised the profession of an oculist during two hundred years. The patron of the oculists in the Prophet's time, who was girded by Selmán, the Persian, is buried at Isfahán, and the dust of his tomb is reckoned a specific against sore eyes; therefore the kohl of Isfahán is yet famous amongst the poets. These oculists make a show upon litters of all their unguents, collyria, and instruments; giving physic to men with diseases of the eye.

(54) The Merchants of collyrium (túthá) are one hundred. They exhibit in different boxes various collyria, as the flower collyrium, the prophet's collyrium, and so on.

(55) The Confectioners of electuary (Ma'júnjián). Their true patron is Obeid Attár (the grower), who was girded by Selmán, the Persian; he was killed with Hamza, and is buried at the foot of mount Ohod. They adorn their litters with the boxes and cups of their electuaries with silver spoons, and their assistants grind

in bronze mortars all kinds of spices. Fair youths carry silver cups, with musked sherbets and electuaries, which they offer to the spectators, and dispose of with a thousand wanton frolics.

(56) The Surgeons (Jerráh), are seven hundred, with four hundred shops. Their patron is Abú Obeid, the butcher, who was girded by Selmán. His tomb is at Lahssa. They parade at public processions, with litters full of instruments to draw teeth, saws, lancets, and other instruments of surgery. They pass with jests as if they were dressing wounded heads, broken arms or feet.

(57) The Apothecaries, or sellers of physic and sherbets, have five hundred shops, and are six hundred in number. Their patron is the Physician Alí Ben Sofián Thúrí, who is buried in Yemen. Their shops are at Sultán Báyazíd's mosque, near Khojá Páshá, in the quarter of Meidánjik, and at Galata. Their business is to extract sherbets and medicines from Indian spices and fruits; they keep these remedies in bottles, with which they adorn their shops; as such medicines are much wanted in the camp for wounded warriors, they accompany the public procession all clad in armour.

(58) The Merchants of rose-water (Gulábjián) are seventy, with forty-one shops. Women of Adrianople sell rose-water in large vessels of bronze before the old Bezestán. Others sell water of frankincense, of amber, of jasmine, and many other perfumed waters of this kind. Their patron is 'Atr-ud-dín, the Indian, who is buried in India, at the town of Div. The Prophet liked extremely all kinds of scents and perfumes, and 'Atr-ud-dín (the essence of religion), therefore presented him always with such. He received the girdle from Alí, and was created by him a Pír, or patron. They pass at the public procession, pouring on both sides rose-water and frankincense-water in large streams on the spectators.

(59) The Perfumers or merchants of essential oils (Dehhán), are one hundred and fifteen, with eighty shops. Their patron, Abd-us-samed Ziát, from Bassra, was girded by Selmán; he is buried at Karvarna, near Baghdád; where his tomb is a place of general pilgrimage. It exudates continually a kind of greasy earth, which, if applied in the bath to the bodies of leporous persons, cures their disease by God's command. The perfumers extract the essential oils from almonds, cypress-nuts, pistachios, hazel-nuts, and other similar fruits. With the bottles full of such oils and essences they adorn their shops and their litters on public processions, and, in passing by, perfume the crowd with essences of roses, jasmine, basilicon, hyacinths, &c. They pass in the suite of the Proto-medicus or Hekím-báshí, who is followed by the Kohhál-báshí (the head of the oculists), the Jerráh-báshí (the head of the surgeons), and the substitutes or assistants (Khalfa) of the Proto-medicus, who carry sticks in their hands.

(60) The Keepers at the hospitals for the insane (Bimar-khánahjián). Their

patron is Díváneh Hurúm, who was a favourite of Selmán, and the intimate friend of Hamza; I do not know the place, where he is buried. Two hundred keepers of the bedlams (bímár-khánah) of Constantinople, at the public processions, lead from two to three hundred madmen in golden and silver chains. Some of the keepers carry bottles in their hands from which they give medicines to the madmen, while others beat or box the fools to keep them in order. Some of them are naked, some cry, some laugh, some swear, and attack their keepers, which puts the spectators to flight. If I were to describe all the fits of the madmen and fools on such a day of public procession, I should fill a book.

(61) The Attendants of the common hospitals (Khuddámí Múristán.) There are seven hundred servants employed in the five great hospitals of Constantinople. Their patron received the girdle from Selmán Pák; his tomb is not known to me. They pass administering medicines to the sick, who are carried on litters. In the midst of the sick, walk the Assistants (Khalfa) of the head of the physicians and surgeons, fully armed with their eightfold music.

The Fifth Section.

This is led by the Chiftjibáshí, or head of the Farmers and Peasants.

(62) The Farmers and Peasants have of course no shops, but within the boundaries of the four Mollás of Constantinople, twenty-six thousand fields have been described as cultivated by fifty-seven thousand peasants. Their first patron and first cultivator of the ground was Adam, and their patron from the Prophet is Reyáth Ben Omar Al-haráth. He was girded by Alí, and his tomb is at Hárán. Their Aghá appointed by command of the Bostánjí-báshí, is the Terekehjí-bashí. The peasants pass with rude sandals on their feet, coarse cloaks (abbá) and head-dresses framed of wire in different forms. They lead bulls, oxen, and buffaloes with gilt horns, and silken saddle-cloths and covers, yoked together, and carry in their hands the implements of agriculture. They drive the buffaloes as if they were ploughing and sowing, and say: "The seed comes from me, the blessing from Thee! give it, O God, give it." From the bags hanging on their necks, they throw out handfuls of corn and wheat on the people, saying, "It is not my hand, but it is our father Adam's hand. O God, bless it as thou didst bless Abraham!"

(63) The Gardeners (Bághbán). In the circumference of the jurisdiction of the four Mollás of Constantinople are four thousand three hundred and ninety-five gardens, every one of which may be compared to the paradise of Erem Zat-ul-amád; the gardeners are altogether forty-three thousand nine hundred men, because some gardens have more than one gardener attached to them. Under the command of the Terekehjí-báshí they form a troop of forty thousand men, who pass with hoes, shovels saws, and all the implements of gardening. They exhibit the watering machines drawn by oxen, and pass vociferating, *Oha, Diha, Allah, Allah!* "Be propitious,

O Lord, grant bliss, O Lord, grant strength." Their fanciful head-dresses are adorned with flowers, and they throw flowers on the spectators on both sides. They are a numerous troop. Their patron is Abú Zeid, the Indian, commonly called Bábá Reten, he was the gardener of the Prophet, and was girded by Selmán Pák.

(64) The Grafters (Ashlijián Eshjár) are five hundred. They take branches of the best fruit trees, and by grafting them on other trees they produce most savory fruits, thus a vine grafted twenty-six different times produces twenty-six different sorts of grapes, and a mulberry-tree grafted is seen to bear from seven to eight different sorts of mulberries. Their patron is the same with the gardeners, Bábá Reten. They carry on their heads plates of fruit, which they distribute amongst the spectators, and in their hands, branches, as well as knives, saws, and other tools for grafting.

(65) The Vendors of vegetables (Sebzeh-vátjí) five hundred men and shops. They sell in their shops all kinds of vegetables, and in passing by throw on the spectators fresh cucumbers, carrots, parsley, &c. They are patronised like the former by Bábá Reten.

These four above mentioned corporations of peasants, gardeners, grafters and sellers of vegetables pass with an incredible noise. As they are producers they pass in the public procession immediately after the Divines and Doctors. Bread, which is the column of faith and support of life, is the result of their labours. The Terekehjí-báshí, their head is accompanied by five hundred Bostánjis with pointed caps, and fusileers followed by the eightfold music.

The Sixth Section.

This section is headed by the Chief of the Bakers.

(66) The Bakers, those columns of faith, acknowledge for their first patron Adam according to the verse of the Korán: "This is the tree, and you will be of the unjust." This was the corn-tree of which Adam was forbidden to eat by the Lord, but having transgressed the Divine command, he was exiled to earth, where Gabriel brought to him again the corn, which he boiled, and made a soup of corn (groats). From thence came the form of invitation usual even now, "Come let us eat the Father's soup together" (Ash Bábá not Mohallebí, or Pabodeh, which are technical names of different kinds of dishes.) Gabriel then taught Adam to grind the corn to make flour of it and to bake it into bread, of which he eat while it was yet warm; it is from this circumstance that Adam became the patron of the bakers, but in the Prophet's time their patron was Omar Ben Omrán Berberí, who received the girdle from Selmán Pák in Alí's presence. He is the second and recent patron of the bakers. He died at the age of eighty seven, and is buried near Medina at Bokai. I visited his tomb five times. The Bakers having a great number of

assistants (yamák) they form a considerable troop. They have nine hundred and ninety-nine shops. They figure at the public procession on wagons, and represent their business, by some of them kneading, some baking and throwing small loaves of bread among the crowd. They also make for this occasion immense loaves, the size of the cupola of a hamám covered with sesamum and fennel; these loaves are carried on litters and wagons, each weighing fifty quintals, or on rafts made of poles (kazák) which are dragged along by from seventy to eighty pair of oxen. No oven being capable of holding loaves of so large a size, they bake them in pits made for that purpose, where the loaf is covered from above with cinders, and from the four sides baked slowly by fire. It is worth while to see it. Besides these they bake some small sorts of bread and cake called Ramazán pídeh, súmún, and lawasha, which they throw out in the Emperor's presence; it would be too difficult to carry all this load of bread till they come to the house of the Mollá of Constantinople, where however they carry some large loaves, and then abandon them to the people. The end of the Aláï, or public procession, is at the Mollá's house, thence every body dispersing and going home.

(67) The Bakers of the Janissaries (Etmekjián Yení-sherián) three hundred men, who are employed in the bakehouses of the Janissaries. They are all Ajemoghláns (recruits). They bake for nobody else but the Janissaries, unless it be for the poor, to whom they distribute black loaves of bread called (fodúla.) The bake-house is a great fabric between the old barracks of the Janissaries and those of the Ajemoghláns, or recruits. The persons attached to it are, a colonel (chor-báshí), a clerk for the bread (fodúla-kátibí), seven repairers (meremátjí), seven superintendents (motemed), one head baker (etmekjí-báshí), his kyayá and a captain (bolúk-báshí). These bakers also pass like the former on wagons representing the functions of their handicraft. Large loaves are carried by porters, and small ones distributed to the spectators on both sides. The Ajemoghláns, with their pointed caps, march on both sides of the horses of the Head baker, the Bread-clerk, and the Colonel, with great pomp.

(68) The Salt-makers (Túzjián). Their patron is Abraham. When Abraham had finished the building of the Ka'bah, there remained a small quantity of earth in a trough, and he begged of God a reward for the service he had just performed. The Lord said unto him, "If thou wishest for blessing, Abraham, give thy son into the hands of a master, that he may be taught something, clothe the naked, and satiate the hungry, then thou shalt receive thy reward." Abraham said "O Lord! how shall I satiate the hungry?" The Lord replied, "Take the earth, which remains in the trough, and throw a part of it to the East, a part to the West, a part to the North, and a part to the South; and say, 'this is my repast, Creatures of God make haste!'" Abraham having done as the Lord had

commanded him to do, the wind dispersed the dust all over the earth, and wherever it fell salt began to grow, which ever since is the repast of Abraham and of which all creatures partake. A wonderful mystery! In the time of the Prophet, the patron of salt-makers, was Abú Mellâh of Yemen, who was girded by Selmán Pák. His tomb is at Sana'á, the capital of Yemen. The salt-makers are the assistants (yamák) of the bakers, because bread will not do without salt. They pass along with them, all armed, representing the art of clearing salt, and distribute it, saying, *Túz etmek hakki itshún*, "For the sake of salt and bread."

(69) The Cracknel-bakers (Chorekjián),* two hundred shops and as many men. Their patron is buried at Jedda, he was girded by Selmán.

(70) The Pastry-cooks (Borekjián),† two hundred shops and men. The tomb of their patron is at Cúfa.

(71) The Bakers of the kind of paste, called Kurek, two hundred men, with fifty-five shops. Their patron is Mokabbil, with the golden girdle, which he received from Selmán. His tomb is not known; he fell a martyr in the battle of Saffain.

(72) The Bakers of the paste, called Káh, five hundred men, with one hundred shops. Their patron is Shoaib, from Háran (Αυρανιτις), and who is buried at Zoila'á, in Abyssinia, girded by Selmán.

(73) The Bakers of the paste, called Ghúrábieh, one hundred men, with five hundred shops. Their patron is Omar Halvayí, who is buried at Bassra.

(74) The Bakers of the bread, called Semíd, three hundred men, with seventy shops. Their patron is Reyán, the Indian, who received the girdle from Selmán, and presented to the Imáms Hassan and Hossein cracknels of this kind of bread (semíd), as presents, being attached to the service of these Princes. His tomb is visited in the town of Kina, in Egypt, where he is buried near Abd-ur-rahím.

(75) The Bakers of Kataif, a sort of excellent macaroni made of almonds with sugar, one hundred men, with fifty shops. Their patron, Rashíd, the son of Halwai Omer, buried at Jerusalem, received the girdle from Selmán Pák.

(76) The Bakers of the kind of paste, called Shehrieh, one hundred men, with fifty shops. Their patron, Alí, of Alexandria, was girded by Selmán. His tomb is not known.

(77) The Bakers of the fritters, called Lokma; fifty men, with twenty shops. Their patron, Akásha, kissed the seal of the Prophet (the black hairy mole, which the prophet had between the shoulders), and received the girdle from Selmán. His tomb is at Mera'sh, where I visited it.

(78) The Bakers of the sweet cakes, called Gozelmeh, one hundred and five men, with sixty shops. Their patron, Abún-nedá, is buried at a day's distance from

* *Chorek* is a kind of butter-cake covered with sesamum.

† *Borek* is a kind of pastry or pie.

Damascus, in the castle of Sa'is. The twelve above-mentioned guilds, all armed and mounted on horseback, pass in great style and pomp with their Sheikhs, Nakíbs, and Kyayás. They carry ovens on wagons, and adorn their shop with all kinds of bread, pastry, and cakes. The Chorekjis load a wagon, to which are yoked a pair of large buffaloes, with some hundred choreks made of almonds with eggs, and many hundred besides are carried on the backs of porters, who pass bending under their weight. The Borekjí, with large dishes of pies (borek) on their heads, and the Ghúrábiehjí, Káhjí, and Kurekjí, also do the same. The Semítjí bake semíds, the size of carriage-wheels, which are carried by porters; the small semíds adorn their shops, and are distributed among the spectators. The same is likewise done by the Kataifjí, who build on pack-horses (seis-khánáh) shops adorned with kataif of different colours. The Lokmají follow their example, carrying on china dishes (martabání) their fritters (germanicè krapfen,) filled with honey. In the shops of the Lokmají and Gozlemehjí, a Jew is appointed as inspector, because Jews only eat cakes and fritters baked in oil, and Moslems those baked in butter. The Jews will not touch the last; they are a sort of strangely wicked fellows. The Shehriehjí ornament their shops with all kinds of wire work and odorous leaves, on which they place their cakes (shehrieh).

(79) The Water-carriers (Sakà). Seven hundred of them are attached to the service of the hundred and sixty-two regiments of Janissaries. Their leather jacks are carried by grey Arabian horses, whose tails and manes they adorn with various ornaments in honour of Hassan and Hossein, the martyrs of Kerbela (who perished from want of water), and attach to their heads white plumes of feathers. They themselves wear black boots and leather jackets, and on their heads white herons' plumes; to the spectators crowding on both sides they distribute water, crying, that it is in honour of the martyrs of Kerbela. The porters are considered as the Yámaks, or assistants of the bakers, like the salt-makers, because there is no bread without salt and water. The patron of the water-carriers is Selmán of Cúfa, who was girded by Selmán, the Persian; his tomb is in the town of Rei; he died at an hundred and thirty years old, and they all derive their descent from him. Their chief is a colonel of the Janissaries, who is invested with a military fief (gedík) and becomes Kiayayerí and Múhzir-ághá.

(80) The Water-carriers of the town, who are not like the former a military class of people; they only carry the water from the nine thousand, nine hundred and ninety-nine fountains of the town to the places requiring it. Their patron also is Selmán of Cúfa. Their chief is the head of the Imperial water-carriers, and their meeting place is near Ayá Sofiyah. They number altogether fourteen hundred, and adorn also their horses with sprigs and flowers, and pass distributing water.

(81) The Water-carriers on foot, who carry their jacks on their backs, and not

like the preceding, on horses; they are eight thousand men, who reverence as their patron Abúl-Kevther Shád-al-Kúrdí. He was girded by Selmán, the Persian, and was killed by Yezíd's men in Imám Hossein's presence, in the act of administering water to the martyrs of Kerbela, where he is buried. They also acknowledge as their chief the head of the Imperial water-carriers. They are all on foot, dressed in black leather jackets, carrying jacks on their backs; different ornaments of flowers made of wire are stuck in their heads, and in their hands they carry cups of crystal and china, the interior of which are shining with onyxes, jaspers and turquoises, or golden tasses, out of which they give drink to the Moslims, in remembrance of the martyrs of Kerbela, and wish health and prosperity to those to whom they administer the water, saying that they shall drink it to the health of Hassan and Hossein. Some recite verses composed to the same purport; some quote the verse of the Korán, "Their Lord gave them of the purest drink," or, "We have given to thee kevther" (the spring of Paradise), or, "Water vivifies everything."* Thus saying, they quench the thirst of Mussulman victors on the day of battle; some lay the dust of the roads by spreading water; they do the same on the spectators at public processions, followed in great pomp by their chiefs; the colonel Sakà-bàshà and the head of the Imperial water-carriers, walking their horses alongside.

(82) The Millers (Deguírmanjián); nine hundred and eighty-five horsemills, served by nine thousand, eight hundred men. They had no particular patron in the Prophet's time, when only windmills were in use; watermills are of a later invention, the first having been erected in Egypt in the Caliph Hakem-bi-emrillah's time. They are assistants to the millers. They construct mills on wagons, which are put in motion by the wheels of the wagon, and grind flour, as they are going on. They play merry tricks with the spectators, throwing flour on them, and saying, "God make your face white," (that is to say, "God grant to you all kinds of prosperity"). Besides the above mentioned horse-mills, there are but four water-mills at Constantinople, which, placed on both sides of the street Nejátí, grind only in winter-time, when the water, carried to the town by the conduit of the Forty fountains, abounds in such a degree as to drive, by its excess, these mills for the benefit of the owners of these houses, but not for everybody as public mills. Their existence is not known to the greatest part of the inhabitants of Constantinople; but I, poor Evliyá, having lodged in this part of the town, saw them a thousand times in my rambles.

(83) The Flour-merchants (U'nilekjián), who furnish the mills with corn and the

* *We saki hum rebbihim sherábun tahúran*
Ena 'etainek Al-kevther.
We min al mai kullun sheiyun hai.

bake-houses with flour, number three thousand men, for the greatest part Egyptian peasants, clad in armour, but their faces, eyes and dresses are all over white with flour. They pass on wagons holding in their hands the flour-bags, crying *Illah yansur es-sultan*, "May God give victory to the Sultán!" Their patron is Ramazán, the son of Sheikh Shadelí. His tomb is in Arabia, in the town of Wád-ul-

(84) The Purifiers of corn (Boghdai Chálikjián), three thousand persons, attached like the former to mills and bake-houses, and are Egyptian peasants. They separate corn, barley, lentils, beans and rice, if mingled together, in a sieve. Some of them separate it from the dust; in sieving the corn they do it in so skilful a way, that the corn falling on the ground, traces out the words, "There is no god but God, O All-curing, All-sufficient, &c."

(85) The Sieve-makers (Ghalbúrjían) are three hundred men with two hundred shops. They make sieves of horse-hair, and are assistants of the bakers. They pass on wagons making sieves. Their patron is Sa'd-ud-dín Ibn-en-nássir, who was girded by Selmán, the Persian. His tomb is at Kara Amid.

(86) The Bag-makers (Ilekjián) five hundred men with two hundred and thirty-nine shops. Their patron is Sheikh Fedyán, the Persian, buried at Shiráz. They make bags of horse-hair and silk thread, and are a most necessary corporation in the Imperial camp; they pass in the suite of the bakers, crying, *Ucúz weririm*, that is, "I sell it cheap."

(87) The Starch-makers (Nishestejián), seven hundred men with three hundred shops. I do not know who is their patron. They pass on wagons making and selling starch-flour.

(88) The Gúláj-bakers (Gulájjián). Their patron is Halvai Omar, who was girded by Selmán; his tomb is not known to me. They pass on pack-horses making and selling Gúlájehs (Bohemicè Kolatshes).

(89) The Biscuit-bakers (Peksimátjián), a thousand men with an hundred and five ovens. They are most interesting personages in war-time. Their bake-houses are at Galata, Kúrú-chesmeh and Yení-kóï. They pass baking biscuits and distributing bags full of them to the people. Biscuits of the weight of one or two quintals are carried by porters to adorn the procession. Like the Bread-bakers, the patron of the Biscuit-bákers is Adam; and in the time of the Prophet James Muhzirí, who was girded by Ins Ben Málek. All the guilds and corporations have patrons with the exception of the horse-millers, who have none, because no saint can afford his patronage to the tormenting animals in that way. There is no enjoying quietly bread, the flour of which has been ground by horse-mills. The windmills, on the contrary, are sanctified by the Prophet's sunná. Mecca and Medina are even now supplied only by windmills, which give occupation to some thousand

servants of God. Watermills were invented by Frank watchmakers, and the horse-mills date only, in the Ottoman Empire, from the conquest of Buda, where Sultán Súleimán found a horse-mill, which has since then been imitated throughout the Empire.

All these corporations having passed, they are followed by the rest of the train of the head of the bakers. Some thousand loaves of the finest and whitest bread, of the size of millstones and mill-wheels, are carried by porters; cracknels are stuck around poles, and large wooden dishes of cakes of Ramazán (Ramazán Pídelerí), are each carried by six porters, the surface of them being covered with almonds, aniseed, saffron and poppyseeds. Furthermore, pies, the size of columns, seasoned with all kinds of spices and covered with sesamum, chorekotí, &c. are carried on large wooden dishes, each one by ten pair of porters. On large benches, more than five hundred immense súmúns (a kind of bread), the size of the cupola of a bath, are carried. Above an hundred and fifty ovens pass on wagons, in all of which the finest bread is being baked. Some of the men are kneading, some baking, and some taking the bread out of the ovens, crying, "Hand it out;" others carry on their shoulders the implements used in baking, as shovels, hooks, sponges and napkins to wrap round the handles of the instruments, with which they take the bread out of the ovens. Thus they pass along, playing various tricks, and crying "Háï!" and "Húï!"

After the bakers passes the Mahmel-sherif, or sacred camel of the caravan of pilgrims, which is under the inspection of the Surreh Emíní (the public officer, carrying the Sultán's annual present to Mecca.) The covering or cloth of this camel consists of a piece of the black cloth of the Ka'bah, all worked with gold, adorned with golden fringes and golden tassels on the four corners, and on the top with a gilt crescent. The bridle is all of shining gold, and so is the head-piece. On the four sides of the Mahmel (camel's load) the swords of the four friends of the Prophet are suspended, and within (in the litter) is seated an innocent child, declaiming the súrá of conquest. The bridle of the sacred camel is held by the Akkáms, tent-pitchers, and Mesha'lehjis, torch-bearers, of whom we are now going to give the necessary account.

(90) The Camel drivers (Shuturbán, Sarbán). Their patron is Weis-ul-Karní of Yemen, buried there in the town of Karn. A thousand of these camel-drivers, attendant on the caravan of the pilgrimage, appear at public processions, clad in armour and richly dressed, playing drums and fifes, as they pass the Alái-koshk.

(91) The Litter-men (Akkám) number a thousand and five, and revere as their patron Shádí, called the Indian, but who was born at Damascus. He got the name of the Indian from his various travels in India. His tomb is at Jerusalem, where he is buried near the Caliph Mokteder-billah. He was one of the companions of the Prophet, whose limbs were girded by Ins Ben Málek. The Litter-men are

sometimes themselves ignorant of their patron, pretending that he is Amrú Ayár, who was the messenger (Peik) of the Prophet. They dress themselves in variegated cloth, adorn the litters of the Vezírs, that take the field to the number of seventeen thousand litters, dress their mules in precious cloth, and walk, clad in armour, along with the Mahmel or sacred camel, crying, *Allah yanssur es-sultán*, "God render the Sultán victorious!" beating time with their hands and singing popular songs (Mewál). Thus they pass with "Háï!" and "Húï!" under the Alâï-koshk.

(92) The Torch-bearers (Mesha'lehjián), thirty thousand men. Their patron is Abdallah Ibn Shemás of Aden, in which town his tomb, just before the mihráb of the mosque of Urús Hassan Páshá, is visited. These torch-bearers also sometimes take Amrú Ayár for their patron, because they are occupied with bridling the camels. All the torch-bearers of the Vezírs, clad in armour, beating tambourines and castanets, and crying *Allah yanssur es-sultán*, "God render the Sultán victorious!" shake heaven and earth with their noise. They adorn their torches with flowers and odoriferous herbs, wrap the ends of them in átlas, and follow the sacred camel with repeated shouts of "Allah, Allah!" so that the spectators, astonished and surprised, cannot help weeping from emotion.

(93) The Footmen (Rehrewán, Shátirs,) whose patron is Amrú Ben Ommia Samírí who received the girdle from Alí in the Prophet's presence. All Shátirs derive from him their descent. He is buried at Homs. The Shátirs (footmen) are altogether a thousand and sixty men; besides the forty Shátirs instituted by Sultán Murád IV., there are also all the Shátirs of the different Vezírs and Emírs of the Chief Chamberlain and Chief Standard-bearer (Mír 'Alem), all dressed in gold, with axes in their hands. Thus arrayed, they walk with great pomp like peacocks of Paradise. There is no train more brilliant in the whole procession; a torrent of light seems to stream over their exterior, and their interior is also a source of heavenly light. Some of them are such fine young men, that those who see them lose their wits. They are costlily dressed in gold and rich stuffs, their girdles richly set with jewels, on their heads are sums and other ornaments of gold wire, and on their limbs costly trappings and fringes of the kind called Díderei, and Dehdehí; another kind used to be worn by Persian Shátirs. In their hands they carry, with great dignity, spears set with jewels, and axes, so that they amaze all beholders. They are followed by the Chief of the bakers (Etmekji-báshí), and the Chief of the saltmakers (Túzjí-báshí), who pass with their servants and pages richly clad in gold. On both sides walk the Matarají (bottle-bearers) in red dolimáns, with wire coifs, carrying in their hands the Matara, or water-bottles for purification, set with jewels, and the Tufenkjí or fusileers, with muskets, richly inlaid with mother-of-pearl. The Etmekji-báshí's train resembles that of a Begler-beg.

As the bakers are the column of faith by their most essential handicraft, they enjoy the honour of passing before all other guilds, and pass in this pompous manner. The Etmekji-báshí is followed by the chief Colonel of the military water-carriers, who wear the feathered kúka (casque), the distinctive head-dress of the colonels of Janissaries, and by the chief of the water-carriers of the town (Khunkiár Sáká-báshissí). They are followed by the chief of the biscuit-bakers (Peksimátji-báshí), the inspector of the salt (Túzemíní), the inspector of the biscuit (Peksimát-emíní), who pass two and two, surrounded by their servants and pages. Then come the Kyayá of the bakers, their Senior (Sheikh) Nakib, Chaúshes, and Headfellows (Yiguit-báshí), in their full dress. Their pages carry in their hands lances and spears of Bassora canes of seventeen knots. Lastly come twelve great chapels of Turkish music (Mehter-khánei Alí Osmán), and on twenty pair of white camels eighty royal kettle drums. When they pass, all playing, the noise of them presses men's brains out of their mouths. Such a splendid procession is granted to the bakers, because, of all handicraftsmen, they are the most necessary in the Imperial camp. After the procession of the bakers, the surgeons claimed to follow, but the merchants and sailors having disputed with them the precedency, Sultán Murád made this contest the object of discussion of a great assembly of all the Ulemás, in which it was decided that the sailors should follow immediately after the bakers, because the corn is brought in ships to Constantinople, and the bakers stand in immediate need of the boatmen, who acknowledge Noah for their patron. They obtained an Imperial rescript, granting them the privilege to hold their entrance immediately after the bakers. At the same time all the other guilds received likewise their constitutions (kanún), approved by an Imperial rescript (khattí-sherif).

The Seventh Section.

The Sailors and boatmen of the Black Sea.

(94) The sailors or boatmen (Keshtibán, Gemijí,) are nine thousand men and sail in many thousand vessels, called Chaika, Karamursal, Zerenba, Sakoleva, &c. they are a gallant troop of tars patronised by Noah. But the captain of the Red Sea, who, in the time of the Prophet, embraced the Islám, was Abul-mohann from Ommán; he was girded by Ins Ben Málek, and found his grave in the sea of Ommán. These boatmen and sailors, all neatly dressed, make their appearance with Chaikas, and Kara-mursal, filled with armed troops, which they drag along with large cables, and with from seventy to eighty Chaiks taken from the Cossacks of the Black Sea. When they arrive before the Aláï-koshk, they represent a battle between their own Chaiks and Kara-mursal and the Chaiks of the Cossacks. They take the Cossack boats, upset their crosses, and make the men

prisoners, while the music of the Infidels plays a mournful air of retreat with their trumpets and organs. The mussulman Chaiks then tow those of the Infidels, and fire off their large muskets, crying out in chorus *Aya Mola, Tira Mola* (the song of the Greek sailors when towing), or Daimallah, Daimallah. They dress their ships with many flags, pennants and streamers, and pass by firing the guns of their boats.

(95) The Caulkers (Kaláfatjían), a thousand men with three hundred shops. Their patron, Sa'd Ben Obeid, was girded by Selmán. They are the assistants (yamák) of the sailors. They caulk boats, which are dragged along like the former upon boards, saying *Tartaka Tartak Tartarak*, the noise made by their mallets, which they carry in their hands. Their clothes are all smeared with pitch and tar, and their head-dress is made of sprigs; they carry on iron-hooked poles bundles of rushes from the mountains in the neighbourhood of Kaghid-khánah. They pass, caulking the boats, firing them with their lighted rushes, greasing them, and threatening, from time to time with their mallets, the beholders, to whom they cry, "Get out of the way!" "Take care of the play!" &c. Thus crying, they pass on firing their guns.

(96) The Oakum-makers (Istupú bokrehjí), five hundred men with one hundred shops. Their patron is not known to me, but is most probably Sa'd Ben Obeid. They pass twisting oakum with pitch, at the public processions.

(97) The Oakum-dealers, (Istúpjían). They have no shops, but walk in the streets of Constantinople with bags at their backs, crying out for oakum, and if they find some maid-servants in solitary places, they buy their oakum of them. They are altogether two hundred men, who pass along with the oakum-makers, who twist it with pitch. Their cry is *Nooh eli dir*, "This is Noah's hand." Their patron also is Sa'd Ben Obeid.

(98) The joiners, ship-builders, (Marákozán). They have no shops, but are to be found at Galata, Top-khánah and Kassim-páshá in porches (Lonja), and are the proper ship-builders; their business is not understood by the common joiners (Nejár), they number three thousand men; some of them are Moslims, some Greeks, and some Franks. Their patron is Noah, who first, to save human kind from the deluge, built the ark, according to the instruction of Gabriel, on the model of the breast-bone of a goose. He wrote on the mast, *Ya Hafíz*, "O all-guarding!" on the oars, *Ya serioz-zafer*, "O speeding the victory!" on the deck, *Ya Wasi'i*, "O all-vast!" on the ship's head, *Ya Kawí*, "O all-strong!" on the stern, *Ya Dáim*, "O Eternal!" and on the rudder, *Ya Maksit-ul-mostakím*, "O distributing the direction in the right way!" To those who entered the ship he read the verse of the Korán, "In God's name, who puts her under sail, and to an anchor, for the Lord is All-merciful, All-clement." Noah having built the ark, called together, as

it is mentioned in the Korán, his children and relations. Seventy-seven men entered the ark, with seven hundred kinds of animals. Having been forty days on the waters, it stopped at last, as the verse of the Korán mentions, on Mount Júdí (Ararat) near Mossul on the day of 'Ashúrá. All the people of the ship, on that day, cooking their provisions in one kettle, it became a kind of hodge-podge, called 'ashúrá. Of all the children of Noah, Cana'n alone, being a misbeliever, did not enter the ark, but retreated to the Oasis of Egypt, where he is now lying in a cavern, which is a place of pilgrimage much resorted to by the Copts. All men now existing are descended from the seventy, who were saved in the ark, and all animals from the seven hundred kinds above mentioned. This is the reason why Noah is called a second Adam. The joiners, shipbuilders, consider themselves to be so many companions of Noah, who was the first ship-builder. But the first ship, in the time of the Prophet, was built at Jedda by Sheikh 'Amer Newátí, who made voyages to Yemen and 'Aden, and always brought some present to the Prophet. By the effect of his blessings this Sheikh Newátí lived to the time of Caliph Abd-ul-melik; his tomb is at Jedda. The shipbuilders pass clad in armour, carrying in their hands saws and hatchets, borers and rules, &c. and building a boat, which is rolled along. They cry out, "O our patron! O Noah!" and play various tricks.

(99) The Rope-makers (Orghánjián) have their establishment in the ditch of Galata, behind the Arsenal, and on the Ok-meidán; they are five hundred men. Their patron is Sheikh Abd-allah Hablí, who is buried in Yemen. They make in the ditch of Galata all kinds of large and small cables and ropes, such as Jánkúrtarán, Gumena, Palamár, Khurmalífí (date-ropes), Ispartshina, Khalát, &c. In the time of war, by land, they twist ropes for the guns. They pass twisting ropes, crying "Aya Mola!"

(100) The Hemp merchants (Kenderjián). They not only sell hemp and cotton, but also ropes, and are the assistants (yamák) of the boatmen; they number three hundred men. They pass on wagons, selling ropes and packthread.

(101) The Sailmakers (Yelkenjián), three hundred men, with ninety shops. They make all kinds of sails, and their oldest patron is Seth, but who it was at the Prophet's time, I do not know. They pass on wagons, sewing sails.

(102) The Pitch and Tar-makers (Ziftjián, Katránjián). They prepare all sorts of pitch and tar, and carry jacks filled with it, crying, "Give way," they throw pitch and tar on the people's faces and clothes, and play a thousand merry tricks of that kind.

(103) The Mast and Yard-makers (Serenjí) are two hundred men. They sell in their shops at Galata, Top-khánah and Kassim-páshá, masts, yards, ribs,

planks and all sorts of wood necessary for the construction of a ship. Clad in armour, they pass on foot, rolling along masts, yards and oars, crying "Háï" and "Húï;" while the Serenjí-báshí, with his Kyayá passes on horseback with great pomp.

(104) The Pump-makers (Túlúmbajián) are eighty men with seven shops. I do not know who is their patron. Passing by on wagons, they perforate with borers great trees, converting them into pumps. If a ship springs a leak they immediately establish their pumps, and exhaust the water, in a way well worth beholding.

(105) The Compass-makers (Pússolajián) are forty-five men, with ten shops. Their patron of old is Ghúria, and the one living in the time of the Prophet, Ibrahím Moghrebí, the Astronomer, who had no equal in the science of the skies. He was Mowakit, or time-keeper of the Prophet, and was girded in his presence by Ins Ben Málek. His tomb is in the court-yard of the great mosque at Yenbú, where his grave was laid, by his own compass, straight towards the Kibla. The compass-makers try their compasses on the Mihráb of the mosque of Sultán Báyazíd II., because it reposes on strong foundations of a true direction. They pass on wagons, trying their compasses and loadstones.

(106) The Sand-watchmakers (Kúmsá'tjián) are twenty men with fifteen shops. They are assistants of the boatmen, who stand in need of their assistance; they exhibit on their wagons a show of sand-watches. The first sand-watch was invented by Joseph, who, when shut up (by his brethren) in the well, contrived this preparation to fix the times of prayer. In the Prophet's time the patron of this art was Talha Ben Obeid, the Prophet's watchmaker. They pass along with great modesty.

(107) The Map-makers (Khartajián) are but fifteen, with eight shops. They are deeply versed in all kinds of sciences, and possess different languages, particularly the Latin, in which they read the geographical works, Atlas minor and Mappemonde. They lay down in their drawings the seas, rivers and mountains of the whole world, and sell their works to sailors and navigators. The science of charts is the soul of navigation, because on them the road is traced for ships in every direction of the compass, and there is laid down whether the places resorted to are islands, ports, shallows, rocks, deep water, &c. according to which directions, navigators undertake their voyages on the ocean. Their patron is Akarma, the son of Abújehel. Mecca being conquered in the tenth year of the Hejira, Sofián and Akarma turned Moslíms and were girded by Selmán. Akarma became the patron of sailors because he had been taught the art of navigation by his father, Abújehel, and his uncle Abúleheb, and carried it, by numerous voyages, to great perfection. Abúleheb and Abújehel were two cursed materialists (Dehriún), who

were not enlightened by the ray of direction. Abúleheb is mentioned in the Korán, foretelling him, that he shall descend into hell, carrying wood with a rope round his neck. Abújehel was killed at the battle of Bedr Honain. The Map-makers pass on waggons, their shops adorned with all kinds of charts and maps, and assuming a character of great dignity.

(108) The Divers (Dhálghijián or Ghawáss) have no particular shops, but their abode is in porches (Lonja) at Galata and Kassim-páshá; they number about three hundred men, for the greatest part Arabs from Moghreb, Alexandria and Rosetta. All the inhabitants of the island of Symo (Sinbeh), opposite Rhodes, are divers. The island having been conquered by Súleimán, was given, as wakf, to the mosque of Súleimán at Constantinople. The inhabitants are four thousand Greeks, who pay kharáj, and are all expert divers, only to be rivalled by the divers of Hormúz. They take oil into their mouths, and dive to the depth of seventy fathoms; arrived at the bottom, they spit out the oil, the drops of which are converted under water into so many looking-glasses, by which they espy even a farthing or a needle on the ground; then picking it up, they ascend again the height of seventy fathoms, with an art no less admirable than the diving down to such a depth. They bring up, from the bottom of the sea, sponges and the goods of ships. Their patron, Sheikh Kháled Ommání, lived on the shores of Hormúz, where he fished for pearls, and sent them from time to time as presents to the Prophet's family. He was girded by Ins Ben Malek and became the patron of divers. His tomb is in the Abyssinian island, Mússowa; I had the good fortune to visit it seven times. God's mercy upon him! The Divers are not armed like the other guilds, but they have round their loins an apron, and Arab divers even go without it. At their ears they have hairs of mermaids (Denis-málekí). Some carry large sharp knives, to cut, in case of necessity, the cables of ships, and to defend themselves against crocodiles and sharks, in the depths of the sea.

Story of a Crocodile.

My friend, El-háj Nassir, a diver, related to me the following story. "Having one day, by order of Mústárlí Mustafá Páshá, dived before Habeshowassí in order to obtain pearls, I met some crocodiles, who making towards me did not seem disposed to grant me pardon, and the largest of them swallowed me. I was not afraid, neither did I lose confidence, but finding myself in a dark place, where I could breathe, I continued to perform respiration, although I was unable to move. I now fancied I was going to be digested, and turned my thoughts to my Creator, of whom I begged deliverance. In this perplexity I began to press the knife I had in my hand against the fish's side, and to make the best work of it I could. I soon perceived that the lungs and liver remained without action, and

some time after saw that the whole fish began to be melting. Collecting my spirits I dragged myself up to the mouth, and sallied forth with great intrepidity, but found myself, to my very great astonishment in another dark place, which I immediately conceived to be another fish's belly, who had swallowed up the crocodile. Recollecting myself, I saw there was no possibility of getting safely out of his mouth, but taking refuge in God I cut open his side with my knife, and getting by that means again into the water, I came up and reached the shore in safety. Lying there on the beach, I saw the very same fish, from whose belly I had escaped, throwing himself upon the sea, and ejecting from his nostrils two streams, the height and size of a minaret, and then taking the direction of Kharkova, cast himself ashore there, in Mustafá Páshá's presence. The next day I put myself in the road to join Mustafá Páshá, when the fish was dragged on shore, and saw the very cleft, through which I had made my escape, with the rest of the crocodile found in the belly; this was averred by a regular protocol, signed by authentic witnesses." I myself, poor Evliyá, met at Kharkova the witnesses, who vouched to me the truth of Nassir's story. Be it as it may, most certain it is, that there are in the sea many crocodiles, and many divers who have not had so lucky an escape. Jonas and this Nassir may be quoted as the only examples known. The divers pass in the public processions stark-naked, crying "O All-diving, O All-bestowing!"

(109) The Ship-salvors (Gúnbáshí), are five hundred men, who have no proper shops, but stay at Galata along with the caulkers. If a ship has been submerged, it is their business to bring two ships along side of it, and to wind it up with the assistance of divers and machines. It is a wonderful work. Their patron is San'allah from Cordova, who was girded by Selmán Pák. He is buried in Andalusia. They pass armed with large poles and pales, turning round the wheels of their machines, and crying out, "God make it easy!"

(110) The Speculators in corn and barley (Núlúnjián), are a thousand and five men, with four hundred shops; they are the ruin of the ship-owners, because buying corn when it is cheap, and keeping it in magazines, they sell it in time of scarcity at exorbitant prices. They are a bad set of usurers, and lodge for the greatest part at the Flour-hall, and at Missr-iskelessí, and are coarse, unfeeling Turks from Caramania. They ought to assist rather than ruin the ship-owners; they pass in public processions along with them, measuring corn and barley, and throwing some out among the spectators, crying, "Bliss from thee, O Lord!" "Gain from thee, O God!" *Bereket senden ya Mevla: Ghanimet senden Yallah!*

(111) The Merchants of the Black Sea (Bazirghán Kara Denis). They have no less than two thousand magazines, and are not less than seven thousand individuals. Their patron is the Prophet himself, who was both merchant and soldier for God's sake at the same time. He carried on trade with Khadíja's goods to

Bassra near Damascus, and shared with her the profits. They make a show of their goods and merchandize at the public processions. They are followed by the Reis or Captains, who pass armed on Arabian blood-horses in the dress of the Algerines; before them walk the cabin boys and sailors, with their boatswains and masters rolling along ships; crying, "Ayá Molá," firing guns and muskets, unfurling flags and pennants, and rending the air with their noise. Behind them come eight chapels playing full music. The guilds, which are reckoned assistants (yamák) to the sailors are eighteen in number.

The Captains of the White Sea having heard that after the Captains of the Black Sea, the Butchers were to pass, assembled together and presented a general petition to Sultán Murád IV., saying, that they had heard that the blood-shedding butchers were to pass before them, which would be their complete ruin, and an everlasting shame to them. "Our brethren," they said, "the Captains of the Black Sea, who acknowledge Noah for their senior, may walk before us, according to your order, but we, who do the service of Mecca and Medina, who enrich the capital with the provisions of Egypt, and carry seventy thousand pilgrims to the place of their destination; why should we yield the rank to the butchers." Sultán Murád, in order to make up the quarrel between them and the butchers, issued his commands in the following terms. "Indeed, besides that they supply the capital with provisions, they have also taken Noah for their protector; they are a respectable class of men, who militate in God's ways against the infidels, and are well skilled in many sciences. They may also pass in great solemnity, and then be followed by the butchers." It is in this sense that the Khattí-sherif, regulating the rank of the Captains of the Mediterranean and of the butchers, was issued.

As to rank and precedency in public processions; a different principle is laid down for the common military processions from that of the guilds when the Imperial Camp is moving. The rank in the first case is settled by the rule: "This is the canon of old, that the slaves are followed by the Lord." These processions, therefore, are opened by the light troops, after which come the Begs, Vezírs, and Sherifs, and then the Emperor himself; but in the procession of the Camp's moving the contrary takes place; for then first walk the Ulemás, the Molás, the Judges of the camp, the Doctors, the Bakers, the sacred camel, and the sailors as belonging to the bakers, followed by the lower guilds. Hence they are always disputing for the rank, which is fixed by the Emperor's rescripts.

The Eighth Section.

The Captains of the White Sea, who appear in the most gorgeous pomp in spite of all other guilds, and particularly of the butchers, who had contested with them the precedency.

(112) The Captains of the Caravellas, Galeons, and other ships, having fired

from them a triple salute at the Seráï's point, pour all their men on shore, where they place on stages some hundred small boats and drag them along with cables, shouting "Ayá Molá." In these boats are seen the finest cabin boys dressed in gold doing service to their masters, who make free with drinking. Music is played on all sides, the masts and oars are adorned with pearls and set with jewels, the sails are of rich stuffs and embroidered muslin; on the top of the masts are a couple of boys whistling tunes of Silistria, and crying *Ala wereh* (take and give). They are eight thousand tars (Dais) of Algiers armed with muskets, wearing red caps, and busy in their different functions as sail-makers, cable-makers, provision-men, &c., they cry "Tera Molá," "Forza Poggia," "Dana Fuga," and various other words of sailor-cant, which they utter to the honour of God. Thus they pass on to the Aláï-koshk. Arrived at which they meet five or ten ships of the Infidels, with whom they engage in battle in the presence of the Emperor. The Infidels announce the intention of destroying their ships, but the Moslims cry that they will take them entire. Thus the show of a great fight is represented with the roaring of cannons, the smoke covering the sky. At last the Moslims becoming victors, spread over the ships of the Infidels, take booty and chase the fine Frank boys, carrying them off from the old bearded Infidels, whom they put in chains, upset the crosses of their flags, dragging them astern of the ships, which tow the ones taken, under the universal Mohammedan shout of Allah! Allah! The Turkish music of the victors mingles with the melancholy tunes of the Frank pipes and organs, some thousand Levnids drag along the ships, with the usual cry of "Ayá Molá," and are followed by all the Captains, who amount to no less than three thousand, with the men of their ships, of a thousand galeons, six hundred barges and two thousand Chaiks and Kara mursal, amounting to the number of twenty thousand. Never before the time of Sultán Murád IV. was there seen so brilliant a union of mariners. The patron of these Captains of the White sea is also Noah, and in the Prophet's time Abúl-mohann Ommání. The three thousand before-mentioned Captains are mounted on horseback, marching two and two, their cabin boys going before them in the guise of Shátirs, with newly coined money in their hands, some armed with Moorish muskets, others with halberds. Before the Captains are carried the flags of the ships embroidered, and ship-lanterns of gold, they themselves are dressed in sable pelisses and other precious stuffs. When, at the close of the whole train, arrives the suite of Karamánlí Alí Beg, all eyes grow dim from the splendour of his dresses and arms set with jewels. His men and boys pass, the first with great majesty and pomp, the second all clad in gold. Then comes Alí Kapúdán himself, surrounded by his Shátirs, Matarajís and Tufenkjís (messengers, bottle bearers, and fusileers) with the Mújevezeh on his head, and in a sable pelisse. Karamánlí Alí Páshá is the commander of all the

captains of the Archipelago. He receives from the Imperial treasury a lantern, two tails, drum, and banner, and the governorship of Rhodes; as Governor of Rhodes he commands the fleet of seven hundred sail full of pilgrims, whom he carries every year to Egypt. In the spring he weighs anchor at Beshik-tásh on the day of Khizr (24 April), then sails one ship after the other like the flight of cranes, and salutes the point of the Seráï with from forty to fifty guns fired by every ship as it passes, the sailors all shouting, "God make the voyage easy!" On the return from Egypt the fleet brings rice, lentils, hemp, sugar, henna, and different eatables and beverages, besides many hundred black Abyssinian slaves, which Karamánlí Alí Páshá presents to the Emperor. His train in the public procession and that of the chief of the bakers are the most brilliant of all. He is followed by a great number of fine boys his pages, and the eightfold Ottomanic chapel. It is a wonderful show of gallant men. The guilds of the yamáks, or assistants of the Captains of the White sea are the following.

(113) The Joiners, ship-builders of the White Sea, whose patron was Noah of old, but in the Prophet's time 'Amer Newátí. Their shops are at Galata in the porches (Lonja).

(114) The Builders of Prames are seven hundred men.

(115) The men of the Maonas (a kind of tender), are seven hundred men, who roll maonas along.

(116) The Boatmen (Kaikjí) are seven thousand men, with two thousand Kaiks, who also roll along their kaiks decked out with ornaments.

(117) The Men of the Prames (Pramají). There are four thousand six hundred and thirteen Prames manned by eight thousand men. They adorn their Prames with flowers.

(118) The Men of the boats called Chernak. If we should relate the minute details of all the guilds just now mentioned, a book would not be sufficient for them. The men all pass, crying "Háï" and "Húï."

Account of the Dispute of the Butchers, and the Animosity of the different sorts of Merchants.

The Emperor's command having been issued, that immediately after the Captains of the White Sea the butchers were to follow, all the great Egyptian merchants of rice and hemp, of coffee, and sugar, assembled together and began to dispute with the butchers. At last they went to the Emperor's presence, where they made the following speech. "Gracious Emperor! our ships are carrying rice, lentils, coffee, and sugar, from Egypt to Constantinople, the captains cannot do without us, and we cannot exist without them. How can these blood-shedding butchers intrude themselves between them and us! The blood-shedding of the

butchers has more than once been the cause of the plague, and in order to avoid this danger their shops have been confined to a particular place outside the town. They are a set of nasty people, dealing in blood, but we afford to the capital at all times provisions of grain and legumes." The butchers were prepared to answer, and the blood which they are wont to shed mounting into their eyes, they said: "Gracious Lord! our patron is butcher Jomerd, and our occupation and care is the sheep, an animal, which was at all times the object of God's special mercy, having been singled out as food for his servant, man. The sentence which establishes meat and flesh to be the two first of all goods is known. A poor man may subsist on a bit of flesh five or six days. It is known that we enrich the capital with our legitimate gain, whilst these merchants are a set of usurers, of whom God spoke in the Korán, saying, 'God declares sale to be lawful, but usury to be prohibited.' They bring grain and other provisions from Egypt, but accumulate them in their magazines to produce an artificial famine and to make illicit profit. The Ottomans do not want their rice of Egypt. Rice comes also from Philipolis and Begbazárí and other places. Neither do the inhabitants of Rúm stand in need of Egyptian hemp, because in Rúm, hemp is produced at Monastir, Kolúrúnia, Sirfjeh, Tirháleh, and in Anatoli at many thousand places, particularly at Trebisonde, where linen and shirts are cheap and well worked, so that a Bedouin's shirt costs no more than twenty dirhems. What do we want then with their hemp, which has besides been more than once the cause of fires at Constantinople. As to lentils there is an immense quantity of them in Rúm and Anatoli, and as to the Egyptian sugar, we reply, that God in the Korán has not made the eulogy of sugar but of honey, the purity of which he praises. The honey of Athens, Valentia, and Moldavia, is celebrated, each of which has seventy particular qualities, and if your Majesty should wish for sugar, many thousand quintals of it are produced at Alaya, Adalia, Adana, Selefkeh, Tarsús, Payas, Antakieh, Aleppo, Saida, Damascus, Beirút, and Tripolis. What do we want, therefore, with Egyptian sugar, and as to the coffee it is an innovation, which curtails sleep and the generating power in man. Coffee-houses are houses of confusion. Coffee has been by law declared illicit in the great collections of fetwas, called Bezázieh and Tartar-khánieh, wherein every thing that is burnt is declared to be illegal food; this is also the case with burnt bread. Sherbet, milk, tea, badian, salep, and almond-cream are all more wholesome than coffee. If henna is a lawful dye for the nails of women and beards of men, you may grind the root of lawadan (laudanum) in a mortar, which if transformed into a paste, dyes nails and beards of the finest ruby-colour, kills vermin on the body and in the hair, which it cleans from dust. There is, therefore, no necessity for henna." The butchers having thus reviled the goods and products coming from Egypt, the Egyptian merchants replied in the following way: "Our rice is fine and white, particularly

that of Mauzaleh, Damiatteh, Fereskúr, and Bermiál, which if cooked with butter, exhales a scent like musk. It has been produced by a wonder of the Prophet, before whose time neither rice, nor rose-water, nor bananas, nor jujubes were known. As to lentils, it is known by the tradition, that they shall grow in paradise. Those which are watered with the water of the Nile have more taste, and are of a larger size than the lentils of Rúmeli. It is impossible for henna to be found anywhere better than in Egypt. The use of it is sanctified by the Sunná, or the doings of the Prophet, and there is no reply to that. As to sugar and hemp, we allow, that Rúm stands not in need of them, because the sugar coming from Frengistán is finer. But say now, ye butchers! what is the profit of your trade to the Imperial treasury? we give of the cargoes of our fleet coming from Egypt annually no less than eleven thousand purses to the customs. If your Majesty adverts to our just claims, our precedency over the butchers in public entrances must be decided in our favour." The merchants having ended their speech, the Muftí Yahyá Efendí and Moid Ahmed Efendí read the passage of the tradition: "The best of men is he who is useful to mankind," meantime the Emperor made out an Imperial rescript, by which the precedency of the merchants over the butchers was decided, to the great delight of the first, who, leaping for joy, passed immediately after the captains of the White sea.

Ninth Section.

Of the Egyptian merchants and other merchants of the Archipelago in the time of Sultán Murád IV. the number of magazines amounted to six thousand, and of merchants altogether to ten thousand. The great merchant Hájí Kassim, who, in the year of the expedition against Khotin, barred seven of his magazines with leaden bolts, is said to have been worth fifty thousand purses. There are a great number of rich merchants who have commercial establishments in India, Arabia, Persia, Yemen, and Frengistán. They all walk clad in sable pelisses, followed by from forty to fifty servants. At the public procession, the milliners, their servants, adorn their shops with jewels and sprinkle rose-water out of gulábdáns (vases for rose-water) on the spectators. They also burn musk and ambergris in bukhúrdán (censers) which are set with jewels, so that all the spectators become perfumed. The merchants themselves follow two and two in costly dresses like so many vezírs. Their patron of old was Húd, and then the Prophet himself, who carried on for Khadíja the trade to Bassra, near Damascus, and shared the profit of his trade between Khadíja and his mother. He has left the saying: "Who gains is God's favourite."

(119) The rice-merchants (Bazirgání Pirinj), are three hundred men, with forty shops, and are famous for the great number of fine boys their servants. Their

patron is Safwán, the Indian, who always brought rice from India as presents to the Prophet, and sold the rest. He was girded by Selmán Pák. His tomb is in India, but I did not visit it. They pass, measuring rice, throwing it on the spectators, and crying: *Ya ghání*, "O all-sufficient!"

(120) The Merchants of lentils (Adsjián) are three hundred men, with seventy shops. Their patron is Khatem Addási, who received the girdle from Selmán. His tomb is near Orfa, on the border of the ditch of Harrán. They pass, throwing out lentils amongst the poor from their wagons.

(121) The Henna merchants (Kinajián) are fifty-five men, with fifteen shops. Their patron is Imám Attár, from Belbeis, he was a disciple of Ins Ben Málek. They are occupied in their shops in making up packets of Henna or Kena, some of which they distribute amongst the spectators.

(122) The Merchants of mats are forty-five men, with twenty shops. Their first patron was Solomon. The tomb of their second patron, who lived in the time of the Prophet, and was girded by Selmán Pák, is in Yemen. They adorn their shops with various kinds of mats, and pass, like the preceding guilds, all clad in armour.

(123) The Merchants of linen (Ketánjián) are two hundred and eight men. Their first patron was the old Persian King, Húsheng, who first planted the seed of cotton, and watered it with his urine, by which operation hemp was produced, which has even now the smell of urine. In the Prophet's time, Khadíja was the patron of this corporation, who, having become the Prophet's wife, was girded by him, and has since patronized all planters of hemp and merchants of thread. The hemp, known by the name of Khadíja Ketánlighí, grows wild by itself in the valley of Fatima, but from its product being obtained with much difficulty, the inhabitants of Mecca stand in need of Egyptian linen, and you find in the linen-merchants' shops of Mecca every kind of it.

(124) The Merchants of sugar and sweetmeat (Shekerjián) are one hundred men. Their patron is Hossein Ben Nossair, whose tomb is at Bassra; hence the sweetmeats of Bassra excel those of all other places. He received the girdle from Selmán Pák in Alí's presence. They pass in the procession, adorning their shops with all sorts of sweetmeats.

(125) The Merchants of musk sherbets (Eshribeí-mumessik) are an hundred men, with fifty-five shops. Their patron is Halwayí Omar. They pass exposing to public view in china vases and tankards every kind of sherbet made of rhubarb, ambergris, roses, lemons, tamarinds, &c. of different colours and scent, which they distribute among the spectators.

(126) The Merchants of coffee (Kahwejián) are three hundred men and shops. They are great and rich merchants, protected by Sheikh Shadelí, who was girded

by Weis-ul-karní with the Prophet's leave. Shadelí was the servant of Weis-ul-karní in Yemen, where he is buried. Weis-ul-karní tied on the girdle of no less than seventy individuals, who shall all be mentioned in their places. These merchants pass measuring out their coffee and crying, "this I give for a thousand, and this for an hundred piastres." They are followed by the Sháh Bender (provost of merchants) the Bazirgán-báshí (head of merchants) and the Director of the Kibla (Ehlí Kibla), three individuals who belong to the corporation of merchants, of whom we are going to speak separately.

The Sháh Bender has no particular shop, but lodges at the Honey-hall. His pattern is Amrú Ibn-ul-Aass, who is buried on the south side of Cairo, near Imám Shafi'í. He takes cognizance of all letters of exchange and bills, and is a rich wealthy man, who has great authority over all merchants. The Bazirgán-báshí, or head of merchants, acknowledges for his pattern Abúl-húr of Yemen, girded by Weis-ul-karní, he died, being poisoned for his riches at Mecca, where he lies buried. The Director of the Kibla, who lodges at the old Bezestán, is also a man of great authority among the merchants, he was girded by Selmán, and is buried I do not know where. Each of these three great functionaries is accompanied by a train of three hundred armed men, and some wealthy merchants, who walk at the heads of their horses. They are followed by boys richly clad, behind whom comes the eightfold Turkish music.

The Tenth Section.

(127) The Butchers (Kassáb), of whom there are in the whole jurisdiction of Constantinople seventeen hundred, with nine hundred and ninety-nine shops. Their patron is Kissáb Jomerdán, who was girded by Alí in the Prophet's presence, and is buried at Bághdad. They are almost all Janissaries. They pass clad in armour on wagons, exposing to public view in their shops, adorned with rich stuffs and flowers, fat sheep of Karamania, weighing from forty to fifty occas, and sheep coming from Mikhálij, Osmánjik, Brussa, and Kilí on the Black Sea. They trace on their white flesh figures with safron, gild their horns, cut them up with their large knives (satúr), and weighing them in yellow-coloured scales, cry: "Take the occa for an asper, take it my soul, it is an excellent roast dish." Thus saying, they parade with their large knives and cutlasses, passing on foot in the procession.

(128) The men of the Sal-khánah (the place where cattle are slaughtered), are three hundred. Their patron is Abraham, because, when he was to sacrifice his son Ismail, God sent a ram, whom he killed in the place of Ismail. In remembrance of which the Prophet instituted the feast of sacrifice, called Pídí-asha (the little Bairám). Kassáb Jomerdán, above-mentioned, is the patron of those who sell sheep already slain, and Abraham of those who slay them; some name, instead of

the last, Halím the son of Jezár, who was girded by Ins Ben Málek. He himself was slain like a sheep when sleeping by his infidel wife, and is buried at Aden. They adorn their shops with different kinds of leaves, and pass scorching and flaying sheep. They wear in their girdles large butchers'-knives of silver, and in their hands large ropes, parading the flayed hides of sheep.

(129) The Butchers of beef (Kassábí-sighir), are two hundred men, with an hundred shops. They are patronized by Sofián Thúrí, girded by Alí, and buried at Mecca. They pass on wagons, laying out the meat of fat oxen.

(130) The Butchers of the Jews (Kassábí-yehúdán) are two hundred men, and kill the meat for the accursed Jews, who do not touch meat killed by butchers of another sect. They have no patron, but nevertheless adorn their shops in a most brilliant way in spite of all the other butchers.

(131) The Keepers of the sheep-folds (Mandrajián). There are no less than two thousand Mandras in the neighbourhood of Constantinople and of Lewendchiftlik, in each of which there are from seventy to eighty sheep, with from forty to fifty smart boys belonging to the Mandra, who pass armed.

(132) The Labourers of the farms (Chiftlikjián). The great men of Constantinople possess in its environs a thousand and sixty farms (Chiftlik), each of which is provided with at least ten men necessary for the service.

(133) The Keepers of the watering-places for the cattle (Ekrekjián). In the neighbourhood of Constantinople are eight hundred watering places (Ekrek), where bulls, sheep, and goats make their stay, at each of which ten fresh boys at least are found as servants.

(134) The Milk-men (Sayahalbán). Around Constantinople there are seven hundred places for milking sheep, where five thousand young men are employed.

(135) The Men of the sheep-cotes (A'ghiljián). There are at Constantinople two thousand ághils (sheep-cotes), which are established during six months of the year in the mountains, and where sheep are bred. After the day of Khizr (April 25th), the price of lambs being fixed, these ághils are so many places of pleasure, where all kinds of dairy produce and cheese are to be got. Four thousand flourishing young men attend the service of these two thousand ághils.

(136) The Men of the oxen-stalls (Tokát-halbán-sighir). In the neighbourhood of Constantinople, on the side of the aqueducts to Tokúra and the black stones (Kara-tásh), and to the mountains of Isternija, are a thousand ox-stalls (Tokát), which are filled with many hundred thousand cattle at the autumnal equinox, when the time for curing hams draws near. There are five thousand drivers attached to these stalls, who also pass armed in the public processions. These Mandrajís, Chiftlikjí, Sayají A'ghiljí, Tokátjí, and Sudjí, are a hard and merciless set of people, who sometimes, out of Constantinople, rob and kill male and female

slaves. Some of them carry the men and women they can get hold of over to Moldavia and Wallachia, and into the country of the Cossacks. They are a cursed race of Infidels, who acknowledge for their chief Modikurb, to whose share fell the cattle taken from the enemy in all victories, and who is said to have first established the different kinds of stables and stalls mentioned by the names of Mandra, A'ghil, Chiftlik, Saya, and Tokát, furnished with fresh boys. Hamza, the Prophet's uncle, tied on with his permission the girdles of seventy men, the first of whom was Modikurb, whose tomb is not known. He was one of the richest of the Prophet's companions. The patron of the boys of all these establishments for breeding and grazing cattle is Nassr Sheja'á of Bassra, who was girded by Ins Ben Málek. His tomb is in Wádí-ul-kera, which is visited by pilgrims. He is buried there alongside of the great road under a small cupola.

(137) The Shepherds (Chobán, Rayán) are nine hundred men. Their first patron was Moses, and in the Prophet's time A'n Ben Shádek, girded by Selmán Pák, who is buried at Yemen.

(138) The Milkmen of buffaloes (Súján Shúreh), are a thousand men, with two hundred shops. Their patron is Sofián Thúrí, he was girded by Selmán, and is buried in the upper town of Mecca. They milk the buffalo-cows, and pass, crying: "Who buys buffalo-milk." They have fine fat cattle.

(139) The Milkmen of sheeps' milk (Súján Ghanem), are eight hundred men. Jethro is their patron, and in the Prophet's time, Abder Werrád Lebání, girded by Hamza, and buried at the foot of Mount Ohod. They pass milking sheep and goats.

(140) The Cheesemongers (Penírján). The number of their shops and men is not known to me. Their patron is Abraham, who when he staid at Aleppo (Haleb), had a white cow, which was called Thúresh-sheheb. He then made all sorts of cheeses and other productions of the dairy, such as butter, curds, cream, and cheese, with which he treated his guests. It is from the name of this white cow that Haleb is to this day named Haleb-esh-shehbá. Haleb signifying to milk, and Shehbá white, that is to say, the town where the white cow was milked. The place where Abraham milked this white cow, and distributed the milk to the poor, is shown within the mosque of the interior castle underneath the minber. It is a stone vessel, which he filled with milk, and which always filled itself to the brim by Abraham's blessing. When Ghúrí was Sultán of Egypt and Kertebáï, Governor of Aleppo, a stone of this milk-vessel having given way, the milk streamed out of the interior castle down into the ditch, and ceased not to flow until the conquest of the castle by Sultán Selím. In the time of the Prophet the patron of the cheesemongers was Zeid Kaissarí, girded by Ins Ben Málek.

(141) The Cream-merchants (Kaimakjí), one hundred men, with forty shops.

Their patrons, like the preceding, are Abraham and Zeid Kaissarí. They spread over their Kaimak odoriferous herbs, and pass by distributing it amongst the spectators.

(142) The Butter-merchants (Tereyághjián), are eighty men. They have no particular shops, but are for the greatest part Jews, who pass without arms with their dishes.

(143) The Curd-merchants (Yoghúrdjián). The establishment of Yoghúrd is below the mosque of Sultán Ahmed, on the way to the gate Chatladí-kapú; it belongs to the Emperor. The private establishments of this kind amount to the number of an hundred; the greatest part of them are at Eyyúb, where on the third day of the Bairám many thousand men assemble to eat kaimak and yoghúrd. Such excellent Yoghúrd can only be found elsewhere on the alps of Bingol (the thousand lakes), some say it owes its taste to the blessing of Eyyúb. There are also many other places at Constantinople and in its suburbs famous for kaimak and yoghúrd. Their patrons are Abraham and Zeid Kaissarí.

(144) The Merchants of the cheese called Telmeh Penír. They have no proper shops, and are for the greatest part Albanians, who fill white bags with this kind of cheese, which they carry on their shoulders, crying, "Telmeh-penír." It is so fresh and sweet a cheese, that if mingled with honey and laid on bread a man may eat of it, God knows, till he dies. All these corporations are considered to be yamáks or assistants to the butchers, because their business originates with cattle.

(145) The Chandlers of tallow (Múmjián Rúghan), are five thousand five hundred and one men, with fifty shops. They are yamáks or assistants of the butchers, because they stand in need of the tallow and grease of cattle. Their patron is Ins Ben Málek, who is buried at Kerbela.

(146) The Wax-chandlers (Múmjiání Assel). There is but one Imperial establishment, which is inside of Odún-kapú (the wooden gate), governed by an Aghá and inspector, with an hundred men, who make all the wax-candles for the Sultán, the Vezírs, and the great men of Constantinople. The men of the private establishments of chandlers pass on wagons with ornamented candles in their hands, in lanterns and on poles. They also light many torches and candles on their wagons with artificial lights, which appear purple, green, yellow, and different colours, to the great terror of the spectators. Some candles in burning down light fire-works and rockets, which make a great noise.

(147) The Wax-merchants (Tajiráni-shemí-assel), are an hundred men, with fifty-five shops. They are all Moslims. They adorn their litters with different shows in wax, and accompany in great pomp their chiefs, the Múmjí-báshí (head of the chandlers), and Shemi-khánah-nazirí (inspector of the wax-establishment),

with whose seal all candles manufactured at the Imperial fabric must be marked. If any cheat, by filling the interior with tallow or tar, they are severely punished.

(148) The Butchers of the At-maidán, eighty men, with twenty-shops, are the military butchers, who enjoy a kind of fief (tomrúk), which is given by the Aghá of the Janissaries. They furnish every day to the Janissaries a thousand occas of mutton, the occa being always three aspers, whatever the price of meat may be at Constantinople, because the deficiency is put to the account of the Imperial treasury. This is Sultán Súleimán's canon.

(149) The Cooks of the Atmeidán (Ashjián-At-maidán). Amongst the companies who get their meat from the butchers of the At-maidán, there are some called Segirdum Ota, or the running companies; it is an old constitutional exhibition which is performed by them. In the morning when from seventy to eighty horse-loads of fat sheep are kept ready at the shops of the Seven Towers, the cooks of all the Janissaries proceed there with great pomp, dressed in black leather gowns (ferrajeh), with golden caps (uskúf) on their heads, and black boots (jizmeh) on their feet, accompanied by their servants the kara kullukjí (black-guards), and wearing in their girdles four or five knives and cutlasses, and as many occas of silver chains. In this pomp they carry the meat from the Seven Towers to the great place of the Janissaries, called At-maidán, where at the foot of the great gate they put their horses in order, and the master cooks range themselves in lines. At the same time the common cooks of the running companies assemble at the Ta'lím-khánah, or exercise house of the At-maidán, barefooted and bare-headed, waiting the signal, which is given by a Chaúsh, who says a prayer for the Emperor, the whole corps of Janissaries, and their seniors. At this moment all the cooks of the running companies begin barefoot their race, like lightning, from the exercise-house over this open square. Whosoever arrives the first, and first lays hold of the best carcase gets it, even if he be only a recruit just armed. Those who arrive after him carry off the second and third best, and so on. They then take their cloths and carry away what they have obtained to the shops, where it is weighed, in order to make up the weight prescribed by the ordinance, by adding or taking away what is necessary. The running cooks become Chaúshes by seniority, and by this way get to the first charges of Chaúsh-báshi and Yenícherí-agassí. These butchers and running cooks of the At-maidán adorn their shops with mutton, and pass playing music on their instruments, called chokúr.

(150) The Flaying Butchers (Kannárehjián) are two hundred men, with seventy shops at the Seven Towers. They carry in their hands great cutlasses, and in their girdles other knives and instruments necessary for flaying sheep. They tinge fat sheep with saffron, twist wreaths round the horns and pass in pomp.

(151) The Flaying Butchers of the New Garden (Kannárehjián Yení-baghjeh)

who are employed only for the Emperor's kitchen, and pass like the others in pomp with decorated sheep.

(152) The Men of the Powder-fabric of At-maidán. This is a powder-fabric, appropriated to the Janissaries. Fifty men exhibit on wagons their gunpowder of different colours. The powder which explodes without sound is manufactured by them. The ashes employed therein are of human bones.

(153) The Chandlers of the At-maidán are seventy-five, appropriated to the corps of Janissaries. They give out at a time three candles for one para to the Janissaries; the loss in price is made up to them out of the Imperial Treasury according to Sultán Súleimán's constitution.

(154) The Mandrajís of the Janissaries. A company of the riflemen (Awjí) is intrusted with the care of some Mandras (sheep-walks) in the mountains of Isternija. We have already mentioned in the description of the walks of Constantinople, that these riflemen amount to a thousand men. These Mandrají wear green caps, and deck out with rich cloths some hundred pairs of buffaloes, of the race of those which Sultán Selím brought from Egypt, wrapping round their horns gold or silver leaf, and leading them with gold or silver chains, followed by some hundred large dogs (samsún) like lions, which are each led by two men with chains. Their race comes from Kastemúni, they are covered with satin (átlas) cloth. These Mandrají and Awjí are completely armed, so that they may be compared to a walking arsenal. They carry all kinds of arms, *viz.:* different kinds of halberds, called Chatál-harba, Gelberí-harba, Sapaghan-harba, Chengel-harba, and Shísh-harba, swords, lances, arrows, and bows, cross-bows, slings, hatchets, cudgels, clubs, and match-locks, which they fire in passing with great noise, crying, "Iláhí, Hú," in a way that the sky is rent with their cries. The above-mentioned corporations of Flaying butchers, Mandrají, Chiftlikjí, Ekrekjí, Sayají, A'ghiljí, Tokatjí, and Sudjí, are all dressed like shepherds, and pass dragging along sheep, goats, oxen, buffaloes, and large rams of Jirjeh in Egypt, which have five or six horns, and are the size of a pony. The shepherds pass along firing muskets, playing on their instruments, called Ború and Kawall, laughing and jesting, and carrying in their hands halberds, pistols, slings, and sticks with iron points. They lead in double or triple chains large dogs, the size of asses, and as fierce as lions, from the shores of Africa, the names of which are, Palo, Mátshko, Alabásh, Sálbásh, Túramán, Karámán, Komrán, Sarhán, A'n, Zerkeh, Weján, Yartán, Wardiha, Geldiha, Karabásh, Alabarish, and Boreh. These dogs are covered with rich cloths, silver collars, and neck-rings, and a circle of iron points round the neck. Some of them are clad all in armour. They assail not only wolves, which enter the stables and folds, but would even attack dragons and rush into fire. The shepherds watch with great care the purity of the breed. They give for a leap from such a dog one sheep,

and for a samsún, or shepherd's dog of the true breed, five hundred sheep. These dogs are descended from the shepherd's dog, which went into the cave in company with the seven sleepers. They chase the eagle in the air, the crocodile in the rivers, and are an excellent breed of well-trained dogs. Some of those called Teftek-getshissí Korek, have been sold for the sum of from five to six hundred piastres. The shepherds look on these dogs as their companions and brethren, and have no objection to eating out of the same dish with them; they will also do every thing they are told, and, if bid, will pull down a man from his horse, however stout a fellow he may be. The shepherds also lead with double chains rams having six or ten horns, and some beautiful sheep all covered with rich cloths, clad in girdles set with jewels, and having brilliant daggers; they gild their horns, and adorn them with pearl-tassels between the horns, and gold rings on their necks, dragging them along with silver chains.

(155) The Keepers of the Lions (Arslánjián), are one hundred men. They pass in the procession along with the shepherd's dogs, but the chief, called Arslánjí-báshí Kyayassí, according to the Imperial command, passes with the train of the Kurek-báshí. Their patron is Alí, called the lion of God, because all lions and savage animals came to lay down their heads gently before him, and to speak with him in the language of their condition (zubání hál). The tomb of Alí (Meshhedí Alí) is at the distance of five day's journey from Bághdad. These keepers of the lions pass completely armed, carrying large cudgels in their hands, and confections (Ma'jún) of gazelle's meat, seasoned with opium and other spices, leading each lion with four iron chains plated with gold or silver. If one of these lions is enraged and about to attack the spectators, the keeper holds under his nose the preserved gazelle's meat, which makes him tame and quiet, and in this way he is governed.

(156) The Leaders of Bears (Ayijián) are Gipsies who have no patron; they inhabit the quarter called Shah Mahalleh, in the suburb of Balát. They appear in public processions, being attached and belonging to the hunters, in their train. They number about seventy men, having strange names, such as Káryághdí, Awára, Dúraják, Binbereket, Bazi-oghlí, Sívrí-oghlí, and Haiwán-oghlí, leading bears by double chains, with cudgels in their hands, and playing on tambourines. If from time to time a bear gets up, they cry, "O Wassil! now show thy skill; they took thee on the mountain, and have bred thee like a man. Wheels turn in the garden in watering it, why shouldst thou not turn in dancing." Saying such idle words as these, they pass playing their tricks before the Aláï-koshk. After them come the common butchers all armed, surrounding the horses of their chiefs, the head of the butchers (Kassáb-báshí), the Colonel of the At-maidán (Maidán Chorbajissí), the Inspector of the slaughter-houses (Salk-khánah-emíní), the Colonel of the Hunters, (Awjilar Chorba-jissí), the Inspector of the Wax-candle-house

(Shema'á-khánah-emini), the Inspector of the sheep (Koyún-emíní) their Sheikhs, Nakíbs, and Kyayás, with their pages and servants, every one in splendour like a full moon. The Emperor was so much pleased with their train, that he gave them a present of five purses. The procession of the butchers is followed by that of the cooks, because they mutually rely on each other.

The Eleventh Section.

(157) The Cooks (Ashjián) are five hundred men, with ninety shops. Their first patron was Keikawús; but in the Prophet's time Sheikh Seif-ud-dín Khoza'í, who having cooked the head and feet of the victim with vinegar and garlic, and having brought this dish into the Prophet's presence, he blessed the Sheikh Khoza'í; he was girded by Ins Ben Málek. The Prophet having sometimes a headache, used to repair to Mount Ebí Kobais, where Khoza'í brought to him sheep's heads, which he used to dine upon. It is for this reason that many thousand pilgrims eat sheep's heads on Mount Ebí Kobais, and get rid for ever by eating this dish of headache. The mount is now full of bones of sheeps' heads. The cooks are also armed at public processions, they pass adorning their shops with china dishes and vases, with golden tankards and basins, some dressing heads, some cleaning feet, and some distributing what they cook on both sides to the spectators. The footmen carry over their shoulders on iron spears bulls' heads dressed with saffron, sheeps' heads, feet of bulls, and sheep, crying to the standers by, "Take it my dear, all greasy, all hot, all vinegared and garlicked." Showing them the dressed heads in this way; they play a thousand tricks.

(158) The Sheep-drivers (Jelb-keshání-ghanem), are great and rich merchants, who have their seats in Moldavia, Wallachia, Kavala, Selanik, Terhala, Morea, Anatoli, and Turcomania, and possess sometimes many hundred thousand herds. They are altogether two thousand men. At the time that Alí Efendí was inspector of the mouth, there were consumed at Constantinople on the feast of victims (Fídi-azhá) eight million sheep, according to the official statement given to Sultán Murád IV. The daily provision of Constantinople is twenty seven thousand, besides five hundred which are slain for the use of the Seráï, and distributed among the great, and those which are distributed every day to the Janissaries, Bestánjís, and Ajemís, which each day amount altogether to eight hundred sheep. In the official statement given to Sultán Murád IV. the total number of sheep slain daily for the use of Constantinople was put down as thirty-eight thousand. God knows the number of sheep slain in other countries; for although a sheep brings forth but one a year, yet are all mountains covered with them. Meanwhile it is a strange thing that dogs and swine have every year many young, so that one would believe that the world must be filled with them, yet God blesses the sheep because it gets up early

and breathes the wind of divine mercy. The swine on the contrary turns up the earth with its snout the whole night, and sleeps through the day. The dog likewise barks the whole night, and in the morning with its tail between its feet lies down to sleep. Therefore the young of swine and dogs never reach a long life. This is a wonderful effect of the wisdom of God. These sheep-drivers pass at the public procession completely armed on Arabian horses.

(159) The Merchants of salted beef (Jelb-keshán Pasdirmajián) are six hundred, and no less wealthy merchants than the former. The greatest part of them are Infidels of Moldavia and Wallachia. Their stands, called Saya and Ekrek, have been mentioned before. They bring, about the day of Kassem (S. Demetrius), three hundred thousand oxen for the provision of Constantinople, of which they make Pasdirma (salted beef). They sell their cattle outside the Seven Towers, where they keep it in the ditch. The excise (báj) is paid to the Inspector of salted beef, and the quarrels are decided by the Náib of salted beef. It is a large beef-market, lasting forty days. In the official statement given to Murád IV., it is related that in the time when Alí Aghá was inspector of the Custom-house, and Hossein the Náib of salted beef, three hundred thousand bulls were immolated. The patron of these drivers of sheep and cattle is not known. The heads and feet of the victims are dressed by the cooks. These sheep and cattle driving merchants pass on Arabian horses, well dressed, and are a wonderfully clean troop.

(160) The Merchants of dried salted beef (Tajirání Pasdirma) four hundred men, with an hundred shops. Their shops are outside of the Wooden gate at Galata and Top-khánah and every where else. They sell dried salted beef, and adorn their shops with hams and slices of the such kinds of meats, and cry to the beholders. "Take Pasdirma."

(161) The String Merchants (Kirishjián), five hundred men, with eighty workshops, belong properly to the butchers, but with the permission of the head of the butchers they serve as assistants to the cooks. Their workshops are at Eyyúb, Top-khánah, the Seven Towers, and Scutarí; it is a bad smelling handicraft. Their patron is Omar Ben Nossair Al-wettárí, girded by Selmán and buried at Mahán.

(162) The Glue-makers (Tútkáljián) are three hundred men, with seventy workshops. Their patron is Mohammed Ekber, the son of Abúbekr Sadík, who was girded by Alí in the Prophet's presence. His tomb is at Cain, near the aqueducts of Ghúrí, and that of Zein-ul-'Abedín beneath an high cupola.

A strange story. Osman had given the province of Egypt to Mohammed Ekber, on account of his being Abúbekr's son, but Merwán, the clerk of Osmán interfered in somebody else's favour. Not having succeeded in his scheme, he put in the letter, which the Caliph wrote to the inhabitants of Merseh the words فا و اوا للامر without points, so that it could be read equally *Fe akbalú ellmír* or *Fe aktalú ellmír*, the

first signifying *meet*, the second *kill*, the Emír. The Caliph having read the letter, the clerk put the points for the second signification, and the letter was dispatched. Very luckily Mohammed having gone on a hunting party, met the messenger bearing this counterfeited letter; at the first look his eye fell upon it, and he immediately sent it back to Medina to his father's friends, asking for what he had deserved to be killed. They inquired of Osmán, who acknowledged the seal, but denied knowing any thing of the order given. Abúbekr's friends then asked that the clerk, who must be guilty, should be delivered up to them, which not being granted by Osmán, a warfare of forty days ensued, until Osmán was slain in the mosque, and his blood spilt on the Korán. This Korán is even now seen in the mosque of the interior castle of Homs. Mohammed Ekber, who was the proximate cause of Osman's death, was himself killed by Egyptian rebels, who wrapping up his head in a camel's hide, beat him to death—God's mercy upon both! This was Mohammed Ekber, the patron of the bow, and gluemakers. The last being obliged to fetch the feet, of which they make glue, from the cooks, they are considered as their assistants. They adorn their wagons with rich stuffs, and pass boiling glue.

(163) The Liver-merchants (Jigerjián) are three hundred men. Their patron is buried in the Ethiopian island Dehlek, near Mohammed the son of Sheikh Shadelí; these merchants of sheep's livers are assistants of the cooks, because they boil them for the poor of the camp. They are all Albanians from Okhrí, Kúrha and Húrpushtch; they carry fresh livers stuck on poles, and cry, "Who buys sheep's liver?" The boys run after them, mocking them under the name of Arab women.

(164) The Merchants of Haggesses (Chewrenjí). They establish their tennúrs (portable stoves) in all the places where búza is sold, and sell haggesses, minced liver, milt, &c. They are the cooks to strangers and poor merry Albanians, and are an unclean set of men. The boys of the town run after them and mock them by crying "Al-á'a, al-á'a" because they address passengers saying, "A'a, Gentlemen, don't you wish for some dish, well boiled, well swollen, well done?"

(165) The Merchants of tripe, &c. (Ishkenbehjián) are eight hundred men, with three hundred shops. Their patron is Nossair the Indian, who was girded by Selmán. The Prophet himself came into his shop at Mecca to eat of the dish called herísch, which is mentioned in the tradition by the word of the Prophet. "Herísch is the Lord of dishes." Many thousand pilgrims eat herísch every year in these shops in remembrance of the Prophet; they are clean shops. The cooks of tripe, &c. at Constantinople are all Greeks, who are free from all common duties and fees. They carry every day to the barracks of the Zagarjí and Samsúnjí sixty ass-loads of intestines, which are distributed to the Zagar (pointers) and Samsún (shepherds'-dogs). At night many drunken people assemble in their shops, who in order to get rid of their wine eat the whole night tripe-soup, because it is said if

tripe is eaten towards morning it produces that effect. At the public processions these cooks dress cleanly, adorn their shops and wagons with china-plates, neat towels, tankards and basins, and take out of the cauldrons with hooks all kinds of intestines, which they cut up with their knives, put them into cups, seasoning with pepper and cloves, and offer them in their usual language of *Wre* (instead of *Bre!*) *mahmúd basha*, "Take for two aspers," singing at the same time Greek songs (Kojakia). They are followed by a train of asses carrying the intestines, which accompany their song by braying. They are a comical set of people.

(166) The Vinegar merchants (Sirkehjián). The vinegar distillery, an Imperial establishment, is situated within the Flour-hall, in the quarter of the Arabs. There are some hundred large tubs and casks, every one capable of holding from five to ten men. There are English and German casks, and immense Greek, Mogrebineh, and other tubs, wherein vinegar from thirty to forty years old is kept. In immense bottles also are kept rose-vinegar, amber-vinegar, date-vinegar, cocoa-nut-vinegar, muscat-vinegar, apple-vinegar, and vinegars of many other fruits and colours. This vinegar distillery dates from the conqueror's time. The chief of the vinegar distillers possesses a thousand dónum of vines. Besides this large distillery there are in the four jurisdictions of Constantinople more than ninety places where vinegar is sold. The vinegar of Scutarí and of Top-khánah is famous. The number of men are one hundred and fifty. Their patron received the girdle from Ins Ben Málek, but I am ignorant of where his tomb is. Vinegar is praised in the tradition of the Prophet; if there is no vinegar in a house it is said, that there is no blessing either. It is a wonderful thing, that the juice of the vine, forbidden as wine, is lawful as vinegar. The vinegar merchants are assistants to the cooks, because tripe, heads, and feet cannot be cooked without vinegar and garlic. The oldest patron of the vinegar merchants is Jemshíd, who having planted the vine at the advice of Satan, also made the first vinegar. Jemshíd is said to be buried at Ephesus (Ayá-solúk). They adorn their shops with large bottles, and roll along casks, crying, "Good excellent English vinegar." They have old casks of from seventy to eighty years standing, wherein they put neither raisins nor any thing else, but hot water only, which in three days becomes the best vinegar. Such casks cost an hundred piastres; in this manner the vinegar-makers as well as the sherbet-makers sell each drop of water granted to them by heaven.

(167) The Confectioners of pickled vegetables and fruits (Turshijián) are twelve hundred men, with seventy shops. This handicraft is considered as belonging to the vinegar-makers and cooks, because they are necessary to each other. The adage says, *El-múmen holaí wel fássek túrshi*, "The faithful are sweet and the wicked sour," and again, *Habb el-holaí min el-imán*. "The love of sweetmeats proceeds from Faith." These sour confections increase the appetite and strengthen the

stomach. They adorn their shops with all kinds of sour confections in large china dishes, such as parsley, cauliflower, capers, cucumbers, melongene, cabbage, carrots, garlic, &c. and pass distributing their confections among the spectators.

(168) The Dry garlick merchants (Kúrú Sarimsakjián) are one hundred and three men, with seventy shops. They have numerous shops at Galata and Top-khánah. They are looked upon as assistants to the cooks and merchants of intestines, because heads, feet, and tripe, cannot be dressed without garlic, which, although it smells badly, is however a benediction of the Lord. According to the Physicians, garlic is above all things necessary for those who travel in the desert to keep off the bad effects of the Samúm; it is mentioned even in the Korán. I have seen it recorded in history, that when Satan stepped out from Paradise on the earth, garlic sprung up from the spot whereon he had put his left foot, and onions from the place he had set his right upon; but both are indeed very pleasant food. Therefore the Curds, Yezídí, who worship Satan, in the environs of Bingol, Sinjár, Kháletí, and Chekwání, always dress their meat with onions and garlic; but if you should beat up an onion with your mess in their presence they would kill you. The patron of these garlic merchants is not known. They adorn their shops on wagons, and pass on foot crying, "Good garlic."

(169) The Onion Merchants (Soghánjián) are three hundred men, with seventy shops. Their patron is equally unknown; they carry on their shoulders many thousand onions, and pass by, crying, "Salt and onion give relish to every dish." Outside of the Wooden gate and the Flour-hall are heaps of many thousand onions, the sight of which is astonishing. Onions are indeed an excellent strengthening ingredient in cookery. After them pass the troops of the head of the cooks, and of the head of the vinegar-merchants, surrounding their horses, followed by their pages on Arabian horses, and the eightfold Turkish music.

The Twelfth Section.

The Cooks of divine Mercy.

(170) The Cooks of the poor are two thousand men, with five hundred and fifty-five shops. Their first patron is Adam, who cooked the soup called Baba-chorbassí, the father's soup; the second Abraham; the third the Prophet, who on the day of the conquest of Mecca cooked himself soup and the dish called Heríseh, serving at the same time all the Moslims. Then Chúmjem-ud-dín was named by the prophet the chief of all cooks; he was girded by Hamza, and is buried outside of Mera'sh, alongside of Akasha; they were both killed under the walls of Mera'sh, at the time when under the khalifat of Omar, Eswed the son of Mokdád waged war with the troops of the Greek Emperor Heraclius. It is a general pilgrimage, but more especially for the cooks who enjoy here the delightful walks. Dinner being

absolutely necessary to life, the cooks obtained such an honourable rank in the public processions, and in the Korán itself it is said, "They will eat dinner on his love, and we shall give you to dine for God's sake," and again, "Eat and drink first." Cooks being so necessary in a camp, we are going to give an account of them and all their assistants. "May God always grant water and bread to a Musulman camp!" Our fore-fathers, the old Turcomans, have said, "The soul enters by the throat." They pass all well dressed, with stoves built on wagons, and shops finely laid out with precious china plates and Martabani dishes (Murhina?) with tankards and basins, towels, fans of peacock's feathers, which are moved by servants, while the cooks are dressing dinners. If some hungry guest enters their shop, they begin crying out, "Look, a greasy guest!" and then name their dishes in a rhyming strain. Thus they pass with their Sheikhs, Nakíbs, and Kyayás; the chief of the cooks Asjíbáshí walking the last.

(171) The Carvers of the Vezírs (Chashneguírání Wuzera). At every cook's shop there is found at least one carver, who after having set the dish before the guest, saying, Bismillah, "in God's name," eats two morsels, and then bids the guest eat. This is a custom of the cook-shops at Constantinople, which is practised no where else. Their patron is Sheikh Mohammed Tamáti, who was the chief carver of the Prophet, and was girded in his presence by Hamza. His tomb is south of the town of Klís, beneath a brilliant cupola; it is a pilgrimage visited both by the noble and vulgar. They form a troop of three thousand men; those who are mounted carry lances, and those on foot have aprons and muskets.

(172) The Cooks of Saffron Pilaw (Zerdehjián) are thirty men, with fifteen shops. Their patron is the writer of revelation, Moavia, who on the day when Hamza was slain, sent a dish of deep saffron-coloured rice to the Prophet to show his mourning; an attention which however was not much praised, but rather blamed. Therefore zerdeh is not eaten in Persia, where Moavia is generally disliked.

(173) The Roasting Cooks (Burgánjián), who sell roast meat in their shops.

(174) The Stewers (Yakhnijián), who sell Yakhní (stewed meat). Both these corporations are patronised by Ins Ben Málek's favourite, whose name and tomb I am ignorant of.

(175) The Farcers (Dolmajián) are one hundred and fifty men, with fifty shops. Their patron is Shehább Rúmí, bred up by Selmán, and buried at Kaissarieh, near Amr-ul-kais, the poet. They sell all kinds of dolmas (long-shaped pumpkins filled with meat, or minced meat simply wrapped up in leaves) as, Kabák-dolma, Yaprák-dolma, Múmbár-dolma, Soghán-dolma, Lahana-dolma.

(176) The Mustard Merchants (Khardaljián) have no shops, but walk carrying pots, crying out "Mustard!" They are Albanians, in number three hundred; they

fill the town with their cries, particularly on the nights of Ramazán. Their patron is Plato (!) because, being subject to flatulency, he liked mustard, which aids digestion.

(177) The Almond-cream-makers (Palúdehjián). Their patron was bred up by Selmán. They pass selling their creams and crying their sweet cakes (rahat-lokúm or rahat-ul-kholkúm), which they say sharpens the sight.

(178) The Milk-cooks (Súdlu-áshjián) are thirty men, with fifteen shops. Their first patron was Yethro, who cooked millet in milk. In the Prophet's time Sofyán Thúrí cooked rice-milk, which he brought to the Prophet, and was girded by Ins Ben Málek. They pass selling dishes made of milk, and are a neat set of people.

(179) The Saladmakers (Salotajián) are three hundred men, all Greeks, with two hundred shops. Their patron is not known to me; they ornament their shops, and cry "Salad well oiled."

(180) The Spinach merchants (Ispánakjián) are five hundred men, with four hundred shops. We have already mentioned that their chief was Bábá Reten, the gardener. Their great establishment is at the Scala (landing place), where the public repository of vegetables is. The chief of it is the Terekjíbashí, appointed from the Bostánjí-báshí's department, he is the chief of the bakers and green-grocers. A clerk, provided with an Imperial diploma (roús), is attached to him, but in the public procession he walks with the chief of the bakers, while his substitute (Kyayá) walks with the green-grocers. They ornament their shops with wreaths of parsley, salad, cellery, cabbages, cucumbers, and melongene, which they throw amongst the crowd.

(181) The Sausage-makers (Súfúkjián) are thirty men, with ten shops. Their patron is not known. They adorn their shops with well-seasoned sausages of meat.

(182) The Merchants of Khosháb (a kind of sherbet), are seven hundred men, with five hundred shops. They lay out their shops and litters with great vases, plates, and cups of China and Martabán, and of bronze and other metal, filled with the juice of the most excellent fruits, such as apricots of Bokhara, plums of Mardín, pears of Azerbeiján, mulberries of Arabguír, grapes of Smyrna, sour cherries (aigriottes) of Rodosto, apples of Koja Ili, prunes of Temesvár, and peaches of Constantinople. Of such fruits they make khosháb, together with amber and musk. "Rest to the soul and blood to the body," is the cry by which they praise their beverage. On arriving at the Aláï-koshk, they send by young men with splendid aprons khosháb to the Emperor, who gives them a purse of money. Their chief is Osmán, who at his wedding with the Prophet's two daughters, contrived different kinds of Khosháb; hence this kind of beverage is not at all liked in Persia. My compliments to you. If I should go on describing in this way all the qualities and details of the various corporations, I should be obliged to write a

particular work on them, and the size of the volume would prevent me from giving a further account of my travels. I think it therefore expedient to be shorter in future.

(183) The Sherbet-merchants (Sherbetjián) are five hundred men, with three hundred shops. They ornament their shops with many thousand cups and bowls of China and Fayence, which are filled with sherbet, made of rhubarb, roses, lemons, lotus, tamarinds, and grapes. They pass presenting these sherbets to the spectators. The most famous of all the sherbet-shops is that of the Bedouin sherbet-merchant, opposite the monument of Táj Zádeh, the Defterdár of Sultán Selím, near the fountain of Mahmúd Páshá. In Arabia, Persia, and Turkey, there is no sherbet-merchant to be compared to him. People crowd into his shop, where he prepares sherbet for the vezírs and the first men of the Empire. The best sherbet-shops are those of Teriakis, of Feshnesh, of the Imám, of Darjinlí-hájí, and of Karanfillí Gull, at the head of the landing place at Scutari. In the part of the town called Takht-ul-kala'a, the sherbet of Bulbul Ermení is the most refreshing, and at the flour-hall that of Arnaúd Kassim, which in the autumn invigorates men to such a degree that they begin to dance, and lose their heads and their feet. If a person is seen staggering through the street, he is said to have drunk of Kassim's sherbet. They pass praising their sherbet by the cry of, "Rest to the soul, food to the spirit, sherbet of the soul."

(184) The Sherbet-sellers, who have no shops, but sell sherbet and guláb (julap) are three hundred men.

(185) The Makers of warm almond-cream (Issijiak Palúdehjián) are three hundred men, with seven factories. Their patron was girded by Selmán Pák, and is buried at Suez. Their factories are in the part of the town called Takht-ul-kala'a, where they boil in winter time almond-cream in large cauldrons.

(186) The Cryers of warm almond-cream (Palúdeh) have no shops, they obtain at the above-mentioned factories many thousand small dishes (bokráj) of almond-cream placed on a fire, which they carry in one hand, and in the other a round wooden plate, with a hole in the middle, on which there are china cups, and cups of Kútáhia, crying, "My Palúdeh, it boils, it boils!" Whoever wishes receives two cups of it covered with cinnamon or ginger for an asper.

(187) The Sellers of warm and seasoned sherbets (Issi-sherbetjián) have no shops; they each boil the sherbet in their houses, and then walk through the streets like the sellers of warm almond-cream, holding with one hand the small vessels (bakráj) on the fire, and with the other the cups. Thus they sell warm sherbet in winter.

(188) The Almond-paste makers (Badamlí Kúfterjián) are two hundred men, with forty shops. Their patron was one of the disciples of Selmán Pák, from

whom he received the girdle; he is buried at Mecca. These paste-makers put nuts and almonds on a string, which they pass through almond jelly (palúdeh), and make a kind of paste as delicious as that made at Aintáb. They adorn their shops with all kinds of pastes (kúfter), and pass clad in armour. The kufter of Negropont and Constantinople is even held in higher esteem than that of Aintáb and Magnesia.

(189) The Salep-merchants (Tha'lebjián) are two hundred men, who have no shops. The salep is commonly called "fox's cully," and grows on high mountains and alps, such as the Olympus at Brússa, at Bingol, Egritágh, Koksen Yaila, Arjésh (M. Argæus) Júdí (Ararat), at Kopres Yaila in Bosnia, at Jemerneh Yaila in Herzegovina, at Díleh Yaila near Samakova, and at Despot Yaila near Philippolis. It grows like an onion, and when dried is reduced to powder by grinding, cooked with sugar like a jelly (palúdeh), and sold in cans heated by fire. They cry, "Take Salep seasoned with rose-water, rest for the soul, health for the body!" It is a fortifying and invigorating beverage, and sharpens the eye-sight. The seventy qualities of it are detailed in the dissertation which the Physician David wrote upon it.

(190) The Merchants of warm milk (Súdjián súkhanán) have no shops, but holding their vessels like the former on the fire, they cry at the dawn of day in the streets, "Hot and sweet milk."

(191) The Sellers of the cream, called Mohallebí (Mohallebijián) have no shops, but like the former sell mohallebí in cans heated by fire. Mohalleb is an herb which grows on the highest alps, and which ground and boiled with sugar and pure milk is sold as cream. It is a fortifying purgative of bile and phlegm, and is a delicious sherbet. The patron of these merchants of warm sherbet, jelly (palúdeh) cream (mohallebí) salep (tha'leb) and julap (guláb) is Mokabbil, who was girded by Hamza, whose intimate friend he was. When Hamza did not go to war this Mokabbil Zerrín shortened the long winter days by cooking for him warm sherbet, cream, jelly, salep, and julap. He was cut to pieces with Hamza, at the battle of Ohod, and is buried near him, outside of Medina to the north.

(192) The Syrup-makers (Ighdajián) are seven hundred men, whose patron received the girdle from Selmán Pák, and who is buried at Mecca. They boil the Ighda in cauldrons, mix it with round pestles, and then cry it under the name of honey-grapes. The greatest part of them are Turks.

(193) The Merchants of the syrup Ighda, are three hundred and thirteen men; they have no factory, but get it from the former in casks, which they carry on their shoulders, crying "Ighda." They are renowned for a wonderful quality. Always selling and eating Ighda, they make the wildest animals of the wood tame with their sweet tongues. They walk in lonely streets, and sing to the tune zírgúleh

songs like this: "O you whose words are sweet as Ighda, whose face is like the moon; my sweet-eyed sweetheart, let us eat sweet Ighda! let us go to the garden! let us enjoy pleasure in the vineyard eating the grapes!" By such songs they steal themselves into the hearts of women, and get at what they possess of sweet things; such sly fellows are these Turks!

(191) The Grape-pressers (Degirmenjiáni úzúm) are three hundred men, with fifteen factories, who are established near the landing place of the fruit at the mosque of Akhí Chelebí. They are rich merchants, and have many repositories (orták) at Tenedos, Smyrna, &c. As the jelly-makers, sugar-bakers, and sherbet merchants all stand in need of them, they are classed among the train of the cooks. The patron of these grape-pressers is Halwayí Omar, the disciple of Ins Ben Málek, buried at Mecca. They carry large mills or presses on wagons, and pass turning round the heavy stones. The casks are adorned with flowers, and they declaim the verse of the Korán in praise of the grape.

(195) The Snow and Ice merchants (Kárjí) have an establishment near the vegetable-market, where the chief of the Imperial ice-porters resides summer and winter. Three hundred boatmen under his direction are always on excursions to the mountains of Katirlí, Modania, and Olympus. They embark the snow, ice, and fresh water, from these mountains, and carry them to the Imperial kitchen, to the confectionary, to the Harem, and to the houses of the grand vezír and other great men. The porters who carry the ice and snow from the mountains down to the sea are the muleteers of Modania, the yúruks (wandering tribes) of Brússa and stone-cutters. The Kají-báshí, or chief of the ice-men, has the inspection of nine magazines established in the neighbourhood of Constantinople. In the winter, when it snows, the grand Vezír, the Aghá of the Janissaries, the Bostanjí-báshí, the Kapúdan-Páshá, with a crowd of two hundred thousand men, carrying shovels, assemble at the Ok-maidán, and heaping up the snow in large masses throw it into the snow magazines. They then collect the snow of the vallies of Diodár-dereh, Buyuk-dereh, Ghanizadeh-dereh, Aineh-dereh, Túzkoparán-dereh, Chobán-dereh, and Kánlí-dereh, which they press together, so that it all freezes to ice. The Kapúdán Páshá then gives at the convent of Ok-maidán a feast to the grand Vezír and the other ministers of state. The Ok-maidán, being under the immediate inspection of the bowmen, there comes also from the body of Janissaries the master of exercise (Ta'lem Khánahji-báshí), the chief of the bowmen (Ayetjí-báshí) and other bowmen to attend on this service. The next morning the whole army proceed to Eyyúb, where they collect the snow on the fields of Edrís, and fill the snow magazines of that place. There are seven such snow-pits, the upper part of which are covered: the snow-pit (Kárlik) of the Sultán, that of Mohammed II., that of Sheikh Edrís, that of Kúrújí. They do the same with the snow-pits in the vallies

of Míkh-dereh, Wassil-dereh, Súdjí-dereh, and Nassif-páshá-dereh. Some hundred cauldrons are boiling to treat the grand Vezír and the troops with a sumptuous dinner, and the chief of the ice-makers is in waiting together with the Yogúrdjí báshí of Eyyúb, the Súbáshí of Eyyúb, and the Kyayá of the shepherds. In the summer these pits are emptied by the Kárji-báshí who delivers the snow and ice when it is wanted for the Emperor's and the Valideh's service. At the public procession these snowmen pass with turbans of different shapes and sizes, all made of snow; they throw snow balls at one another and at the spectators, playing many other tricks. They drag also on wagons loads of snow of the size of a cupola, and from seventy to eighty files of mules loaded with the purest snow from Mount Olympus close their train. The ice-men, half naked, hold in their hands clubs made of ice, some of them run wire through their ears, and some perforate their limbs and run sticks into them. The number of covered ice-pits amounts to seventy. After this train of corporations, who belong to the cooks, the chief of the cooks, the Ashji-báshí himself passes, with the Terekjibáshí, and the chief of the ice-men (Kárji-báshí) surrounded with their pages all clad in armour, followed by the band of eightfold Turkish music, and all yamáks who are headed by their chiefs.

A great contest about precedency took place between the fish-cooks and sugar-bakers (Halvají). The Emperor decided that the latter should go first to the great annoyance of the fish-cooks, who appealed to their patron, Jonas, and blamed the Halvajís, who reproached the fish-cooks, saying fish was very unwholesome and infatuating food. In proof they adduced what had happened, when the famous Yazijí-zadeh Mohammed Efendí, the author of the Mohammedieh (a Turkish poem on the Mohammedan religion) sent his work in the year 847 (1443) to Balkh and Bokhara. When the doctors of these two learned towns were told that the author had written it on the sea-shore shut up in a cave, they decided that he never could have eaten fish, because a man who eats much fish is sure to lose his intellect, and never could have composed so valuable a work. The disciples of the author averred the fact, that neither he, his father, nor his grandfather had ever eaten fish. To this reproach the Halwajís added the praise of the Halva, grounded on the praise contained in the Korán of grapes and honey. It is of the Halva, that the Prophet (who was very fond of sweetmeats) said, "The love of sweetmeats comes from the faith," and again, "The faithful are sweet, the wicked sour." Having put forth their claims in this way in the Emperor's presence, they carried the votes of the whole assembly that the precedence was due to them before the fish-cooks, and accordingly obtained the Imperial diploma.

The Thirteenth Section.

The Halvají, or Confectioners. The working-place of the Imperial Confectioners

is in the Seráï, they are in appearance like other pages, with white caps and whiskers shaved off. The patron of all Halva-eaters is the Prophet, who liked sweetmeats extremely, but the patron of the Halva-makers or confectioners, is Halvayí Omar, and also Hossein the son of Nassair, who contrived different kinds of Halva.

(196) The Confectioners of the town (Halvajián-bírún) are four hundred men, with one hundred and seventy shops. They fit up their shops on litters with all kinds of Halvas and robs, as white Halva, Moon Halva, Date Halva, Almond Halva, Ketán Halva, and Gházilar Halvá, which brings the water into the mouths of the boys of the town, who devour it with their eyes. They pass distributing sweetmeats on all sides.

(197) The Confectioners, who walk about with plates on their heads (Halvajián Tablakárán), are five hundred men, without shops. They carry on their heads all kinds of Halvas and pastes of roses, sesamum, nuts, and pistaccios, crying them with sweet alluring words.

(198) The Merchants of the confections, called 'Akídeh ('Akídehjián), are two hundred men, with seventy shops. Their patron was girded by Ins Ben Málek, and lies buried at Bassra. The most famous shops for 'Akídeh, are, that of Ayá Sofiá, that of the Flour-hall, those of Dedeh-beg at Kassim Páshá, and of Safi-Chelebí at Scutari, the confections from which will not spoil though kept for five years. They exhibit on litters different kinds of confectionary in basins, and perfume the brain of the spectator with amber-scent.

(199) The Halvajis of Ghalata. They expose to public view different conserves of sugar (Múlebbes), as almonds, pistaccios, ginger, hazelnuts, orange-peal, aloe, coffee, &c. preserved in sugar of different colours in fine crystal-bottles, hanging their shops with various kinds of tapestry of silk, satin, and brocade. The people commonly call them Ispecherán (Speziali, germanicè, Spicery-handler), they are for the greatest part Greeks from Chios, or Franks, great masters in their handicraft, and also deeply versed in medicine; they are five hundred men, established in sixty shops. They produce at this public exhibition trees of sugar, with fruits upon them, an admirable show! Behind them walk the chief confectioner of the Seráï, and of the town, with their troop of confectioners in pointed caps with their eightfold Turkish music.

The Fourteenth Section.

The Inspector of fish, Bálik-emíní.

(200) The Fishermen (Bálikjián) of the Seráï, three hundred in number, are ruled by the Inspector of the Imperial fishery, which is farmed every year for seven million aspers. Their establishment (Kiár-khánah) is outside the Flour-hall, at the

old fish-market on the sea-shore, where all inspectors of the fisheries assemble. There is a Kyayá attached to it, a clerk and Chaúsh, provided with Imperial diplomas, with seventy Kúljí, some of whom are put over the fishermen, and some over those who take oysters, &c. Their patron is Jonas, and in the Prophet's time Nassr-ullah Semmád, who was girded by Selmán the Persian: he was so famous a fisherman that if he cast his net in the desert over the sand he was sure of catching fish. When I, poor Evliyá, on my pilgrimage came from Damascus to the place called the Emerald Well (Bír-zemrúd), the pilgrims brought their aprons full of small and large fish, which they had found amongst the sand, and which they boiled and eat; they were the remains of those fish which the Prophet bade Nassr-ullah Semmád take here by casting his net on the sand. The different kind of fishermen are —

(201) The Fishermen who look out from wooden hustings (Dalián), are seven hundred men. The chief Dalián is at Begkos for the catching the Xiphias (pesu spada), where a man looks out from an high mast, and if he sees the fish coming he throws a stone into the water, so as to frighten the fish into the net spread for them. They then draw the net, kill the fish with cudgels, and bring it to Constantinople. There are three Daliáns for catching the Xiphias, the fourth is for catching the Kalkán-bálighí (Rombo) at the place called the Black Stones, and the fifth at Terkos for catching the fish Kúrek-bálighí. The other Daliáns are established on both sides of the canal of Constantinople for catching the Scombro, Palamedes, Kefál, Pachúr, Palaria, Lúfer, and many thousand sorts of fish, the names of which are unknown to me; they give the tenth to the Bálik-emíní.

(202) The fishermen with large nets (Ighribjián), are three hundred men, who have no shops. Sometimes the Ighrib (large net), is so heavy that divers are obliged to go under water and to cut it that it may be lightened. The Ighrib has two wings, on each of which some two hundred men drag. They are a strange set of people.

(203) The Fishermen, who fish with the nets called Karátia. We have counted in the harbour of Constantinople, from the Serái's point to Eyyub, on both sides of the shore, an hundred and fifty nets called Karátia. Ten fishermen, descended from the Greeks, who opened the gate of Petrí to Mohammed II., are even now free of all kind of duties, and give no tithe to the Inspector of fisheries. Karátia is the name of the fishing apparatus, which consists of a yard or pole stretching out from a house on the shore, with a square net fastened to the end of it, by which the fish are caught. The Greeks inhabiting the shore of the harbour are all subject to the jurisdiction of the Bostánjí-báshí, without whose leave they are not allowed to fix a stake in the sea; they pay to him for every stake a ducat. The fishermen who are free of duty, are obliged to hunt dolphins, which serve as

medicine for the Emperor. They know the places where they hide themselves amongst the Prince's Islands; if any one else were to chase them, he would be punished.

(204) The Fishermen with the common net, ágh (A'ghjián) are a thousand men.

(205) The Fishermen with the net called Sátshma (Sátshmajián) are an hundred men. They walk on the sea-shore day and night, and throw the net which they hold in their hands in a marvellous way the instant they see a fish.

(206) The Fishermen with the line (Dúzenjián Chernik) are a thousand men. They throw their hooks on a thread line into the water, and thus take different delicious fish.

(207) The Harpooners (Sapkanjián). They know the haunts of fish, and watch them in boats with halberds and harpoons, with which they kill the fish called Palamedes, Alakerdeh, Lúrkí, Kolios, &c.

(208) The Fishermen with pots (Sayádán Chomlekjí). They throw at Kaghid Khánah and other places greasy pots on strings into the water where groundlings resort.

(209) The Fishermen with baskets (Sayádán Sepetjián). They walk along by the sea and in places where there is no current, put into the water baskets baited with bread, the fish cannot escape if they once enter. They catch in these baskets, lobsters, sea-spiders, crabs, &c. and different other insects of the sea, the best and most solid of which are the lobsters.

(210) The Fishmongers (Báliksatajián) are three thousand men. They do not busy themselves with fishing, but only with selling fish. Their shops are at Balata, Fener, Jubbeh'Alí, the Flour-hall, the New-gate, Pírí Páshá, Kassim Páshá, Khass-kói, Galata, Top-khánah, Beshik-tásh, &c.

The Fishermen adorn their shops on litters with many thousand fish, amongst which many monsters of the sea are to be seen. They exhibit dolphins in chains, sea-horses, beavers, whales, and other kind of fish of great size, which they catch a couple of days before the public procession, and load wagons with them drawn by seventy-eight buffaloes. A great number of these fishermen are Greeks from Kaissarieh, Nikdeh, and Mania. They pass, crying "Háï" and "Hüï" to the great amazement of the beholders. The enfranchised Karatiají also collect different insects of the sea, and a great number of them carry in their hands halberds, harpoons, Chakans, and artificial trees.

(211) The Oyster-fishers (Istridiájián) are eight hundred men, with three hundred shops. They throw iron rakes into the sea with which they draw out oysters, shells, sea-chesnuts, and different sorts of such delicacies, which they sell to their wine-drinking brethren. The sort of oysters called lakoz are very strengthening; some eat them roasted in the fire on iron pans. If eaten quickly they are like

swallowing a yellow slime, but they strengthen extremely, and are therefore wholesome to men who wish to please their wives, in short it is a delicacy for debauchees. The Pilaw, made with shell-fish and pure oil, called Mídia-pilaw, is also a delicious dish. But above all, praise be to the Scombro, Nilúfer, and Rombo, because the man who eats them is fit to procreate his kind. Praise also be to the Kefál-bálighí (Cephalus), of which it may be said, "I eat the fish to its head." There are besides the fishermen mentioned many hundred others, but these presented their duty to Sultán Murád at the public procession, and were followed by the Fish-cooks, as their assistants.

(212) The Fish-cooks (Ashjiání-bálik) are nine hundred men, with five hundred shops. They are all infidel Greeks, who cook fish in different ways, some with olive oil, and some with linseed oil, which comes from Egypt and Rodosto. Fine boys are ready for service in their shops, with white handkerchiefs and neat basins and cans. They cook Mídia-pilaw, oysters, and soup of kefál. These Greeks have certain days, on which they fast, as on the feasts of St. Nicolas, Mary, Sari Saltuk (?) Demetrius, George, Elias, Simeon, and Kara Konjolos. On these days the fish-cooks cook dishes without butter, beans, peas, lentils, water-gruel, cucumbers, onions, &c. In the public procession they pass singing songs and making jests. They are a comical set of people, and made the Emperor laugh much, who was of a merry temperament.

(213) The Net-makers (A'ghjián) are three hundred men, with eighty shops. Their patron is not known to me. They pass playing different tricks in their shops, where they spread out nets and ropes. The proverb says, "Who makes the net shall not mend it, who spreads it shall not end it, and who eats the fish shall not feel it." The last becomes really true when you eat Rombi (shoals), which are but spirits in corporal shape. After them walks the Inspector of the fisheries with his pages and armed men and the eightfold Turkish music.

We have already mentioned the pompous passage of the Inspector of the wax-candle factory, of the Inspector of the slaughter-houses, of the Inspector of the vegetable market, and of the Inspector of sheep. The other Inspectors growing jealous of this honour, presented through the channel of the intercessor, the favourite Silih-dár Mustafá Páshá, a petition, in which they begged the permission to make, like their colleagues, their appearance before the Emperor's presence. Their petition was granted, and an Imperial rescript issued, which regulated the train of the Emíns, or Inspectors, in the following order.

Fifteenth Section.

The Imperial Inspectors (Umenaí sultán). The Inspector of the Flour-hall has been already mentioned with the Bakers. He has a great charge, and is appointed

by an Imperial diploma (Ru'úsí húmayún). A clerk, a weigher, a kyayá, a chief porter, seven captains, and chaúshes are attached to his service by the Imperial diploma. The porters enjoy a kind of fief (gedek), and are all strong, stout men; if one of them dies he is replaced by one of the porters of Jánberdí. They are abstemious in their food, and carry loads to the weight of a thousand occas. At Aidinjik, Bandurma, Erdek, and Míkhalíj, ten men lift bags, called sigilim, weighing from seven to eight Ottoman quintals, which they put on a single porter's back, who carries it, though two other porters (Zileh hamál) at his side support him.

The second is the Inspector of the Takhmís-khánah, where the coffee is ground. Three hundred men are employed in grinding coffee for all Constantinople, the tenth of which goes to the Public Treasury. A cook of the Janissaries is appointed to watch here for the purpose of preventing all noise and riot. There are an hundred mortars always at work, the noise of which resembles thunder. For an occa of ground coffee three aspers are paid to the grinder, and two to the Inspector. At this establishment are three ovens for roasting the coffee. Another Takhmís exists near the mosque of the mother of Sultán Mohammed IV.

The third is the Inspector of the weighing of silk (Mizání-harír). He dwells in the Khoja-khán, near Mohammed Páshá. His clerk, kyayá and chaúshes are all appointed by Imperial diplomas. All silk must be weighed before him, and he receives a tenth.

(214) The Silk-merchants are under his immediate inspection, and are two thousand men, with two hundred shops. Though silk is forbidden, they acknowledge Job as their patron, because the worms that eat up his flesh gave the first silk. At the Prophet's time their patron was Salwán of Yemen, who was girded by Ins Ben Málek. They adorn their shops with different kinds of silk-wares.

The fourth is the Inspector of the candle magazine, of whom mention has already been made with the candle-makers.

The fifth is the Inspector of the gold-wire factory (Sirma). There is an ághá, kyayá, clerk, and chaúshes, all appointed by Imperial diploma. This great fabric is near the gate Parmak, at the bottom of Tevekellí Cheshmeh.

(215) The Corporation of the gold threadmakers (Sirma-keshán) consists of four hundred men employed in different occupations of this manufactory. Their patron is Kháled Ben Nassr Ben Abd-ullah, his father Nassr is the patron of the goldsmiths, Kháled invented gold-wire, and was girded by Selmán; he is buried at Mecca. They adorn their shops with sirma and kilabúdán, made in the form of nets.

(216) The Merchants of Sirma and Kilabúdán are an hundred and fifty men, with eighty shops. Their patron, girded by Ins Ben Málek, is buried at Rei.

The sixth is the Inspector of the butter magazine, an ághá, and three hun-

dred men. The Inspector, his kyayá, and chaúshes, are all appointed by Imperial diplomas. He receives the tithe of all fresh and melted butter, and of all sorts of oils. It is a great Inspectorship, and lets annually for seven million aspers. There are particular overseers (Didebán), brokers (Simsár), and receivers of the duties, Kúljí and Reftjí, attached to it.

(217) The Butter-merchants, one thousand in number, are great merchants. They expose in their shops in passing by, all sorts of butter and oil; if they see fine boys, they cry out to them, "Stay, young gentlemen, I'll grease you, stay that I may not lose my butter."

(218) The Oil-merchants are twelve hundred and eighty-five men, with six hundred shops. I do not know their patron. They produce in the public show great bottles full of oil, and are followed by the Inspector, mounted with his pages on fine Arabian horses.

The seventh, the Inspector of the fisheries has already been made mention of with the fishermen and fishmongers.

The eighth is the Inspector of the slave market, with four hundred men. An ághá, sheikh, kyayá, chaúshes, and delláls, are attached by Imperial diplomas to this Inspectorship, which is let every year for an hundred purses. The slave-market is a great Khán, on the Taúk-bazár, with three hundred rooms on the upper and lower stories. At the bottom of the gate, which is closed with iron locks, dwells the Inspector, who takes a tithe of all slaves of both sexes bought and sold here. The first patron of the slave trade was Hám Nesím, a Hebrew merchant, who delivered the Egyptian Yússúf out of the well, and then sold him to the Azíz (minister of finance) of Egypt. The slave-trade also takes its origin from Hám Nesím, the Jew. In the Prophet's time, at the victory of Honain, gained in the month of Ramazán, when the head of the idolaters, Abú-jehel, was killed, with seventy of his followers, their goods were made booty of, and their families slaves, whom Bodeil Ben Warka sold, one of the companions of the Prophet. According to another tradition, Abbás, the uncle of Hamza, having been taken prisoner at the battle of Ohod, was bought by Bodeil Ben Warka, who is now looked upon as the patron of the slave-trade. He was killed with Hamza in the same battle of Ohod, and is buried near to the martyr's monument.

(219) The Slave-merchants are two thousand men, they use the rooms of the great Khán, where the slave-market is established. These people dress in the finest array, on the day of the public procession, the slaves from Circassia, Mingrelia, Dadián, &c. which they have bought, as legal booty, and pass them in review before the Emperor at the Imperial Koshk. The Emperor then takes an hundred brilliant Georgians, Abaza, and Circassians, for the Imperial Seráï, rewarding their owners with magnificent presents. Their train is closed by the

Inspector of the slaves, before whom walk many hundred fine girls, set off by most costly apparel. They are followed by some thousand fine boys, with radiant eyes and faces, who, instead of Shátirs and pages, walk before and around the Inspector.

The ninth, the Inspector of salt has been already mentioned above, along with the salt-merchants. The repository of this Inspector is a tall square tower between the fish-gate and the prison-gate, at the head of Jinjilar. The Náib and Kyayá are appointed by Imperial firmáns.

The tenth is the Inspector of the biscuit, who has been mentioned with all his men under the head of the Chief baker; he is much considered in the time of war.

The eleventh is the Inspector of wine, of whom mention will be made, when we speak of debauchees and bad people, who sell this prohibited article.

The twelfth is the Inspector of the powder factory. There are five powder factories at Constantinople. The first at the Flour-hall, in the Tufeng-khánah, ten mortars. The second in the At-maidán, belonging to the Janissaries. The third, near Ayá Sofiyah, in the barracks of the armourers. The fourth, near the market of the Rob-makers (Ma'júnjí), thirty mortars, worked by horses. The fifth, a great building covered with lead, very well worth seeing, has been already described in the walks of Constantinople. Besides the powder made in these five factories, there is every year an importation of powder from Egypt, which is kept in the large square towers of the town wall, from the Sílívrí-gate to the New-gate; each of these towers is guarded by from ten to fifteen Jebehjís. Smoking is prohibited along this road, because all the magazines are filled with powder. When the importation of powder from Egypt and Salonica is carried to Constantinople, some thousand horse and wagon-loads are put down in the open air on the road out of precaution. This precaution is necessary, because in the time of Sultán Mustafá I. a tower having been struck with lightning the walls were blown up, and some fragments were carried four hours distance to Chekmejeh and further on. They therefore take care not to put the powder in one single magazine, but to distribute it in the different towers along the walls. The powder-makers pass on wagons grinding powder. Behind them walk the Inspector of the powder magazines and his Chorbajís, chaúshes, and men who carry on their shoulders mortars, which hold ten occas.

The thirteenth is the Inspector of the mint (Dharab-khánah). The great mint, near the mosque of Sultán Bayazíd II. at Constantinople, was in the time of the Infidels the house of a priest, who was a great alchemist, and who built by the product of his skill a large convent. Sultán Mohammed destroyed the convent, and established the mint, but the ruins of the convent are even now seen; its four

sides bear the resemblance of a fortress. The inspection of it is sometimes delegated to one of the Vezírs of the cupola, who resides here. When the mint is in good order, there is coined here every day ten quintals of silver and one of gold. The gold coins are called sherífí. Their legend is, "The Sultán of two parts of the globe, the Khakán of two seas; the Sultán son of Sultán, the Sultán Mohammed Khán, son of Ibrahím Khán, may his victory be exalted. Coined at Constantinople in the year 1058." On the small silver coin, "Sultán Mohammed Khán, son of Ibrahím Khán, may his victory be exalted. Coined at Constantinople, 1058." At the time when a new Emperor ascends the throne, the inspectorship is delegated to the lesser Defter-dárs, who carry to the mint every day ten quintals of silver and one of gold. The kyayá, broker, clerks and coiners, are all appointed by Imperial commissions (ru'ús). There are no less than a thousand men employed in the mint, three hundred of whom are infidels, but righteous men.

(220) The Tin-melters (Kalaijí) are an hundred Jews.

(221) The Wire-drawers (Kehlejí), so called because they cut the wire into small pieces. The men employed at the mint are, joiners, wire-makers, coiners, weighers, melters, changers, guards; in short from the Imáms and Moezzins, down to the porters, more than seventy different sorts of people; but whoever dares to coin a single farthing without the inspector's permission is liable to the tenets of the Imperial rescript, which is in the hands of the Inspector; and in consequence of such transgression, have their hand cut off and thrown before the gate of the mint. The men employed go and come naked. The weighers weigh every thing and keep an exact account. It is a great and wonderful fabric, and those who have not seen it have seen nothing in the world. The mint is the glory and honour of the Ottoman family. The first coin of that dynasty was struck by Osmán Beg at Brússa, the second coining establishment was at Pergamus, the third at Kútahia, Smyrna, Magnesia, Tireh, Amassia, Kastemúní, Trebisonde, and Mera'sh; afterwards at Erzerúm, Sivás, Jenjeh, Karaman, Tokát, Wán, Nakhshiván, Reván, Shirván, Shamakhí, Genjí, Erdehán, Azerbeiján (at Tebríz), and Amed or Diarbekr, at Baghdad, Bassra, Lahsa, Yemen, Abyssinia, Egypt, Damascus, Aleppo, Tunis, Tripolis, and Algiers. These are the coining establishments of the Ottoman Empire in Asia and Africa.

Of the Coining Establishments in Europe or Rúmelí.

Súleimán Pashá, the son of Orkhán, having conquered the town of Ipsala in Rúmelí on a Friday, a coin was struck there in Sultán Orkhán's name, in remembrance of this great event, though there was no regular mint. I have seen it; it bears the legend, "Coined at Ipsala Bazár." Súleimán Páshá, pushing his inroads to Rodosto, Constantinople, and Terkos, took an immense deal of booty, but

unfortunately broke his neck at Búlair, his horse coming down with him in hawking with a falcon after a goose. He is buried in the Mosque of Búlair. The second coining establishment was at Gallipolis. The third, at Adrianople, conquered by Sultán Murád I., who struck money there. The fourth at U'skúb. The fifth at Novaberda, near Pereshtina. Sultán Murád, after the battle of Kossowa, was assassinated by a cursed infidel, called Wailosh Kúblakí, and buried at Brussa at the old hot-wells. The sixth at Salonica, and the seventh not far from it at Kastip (?). The eighth in Bosnia. The ninth at Nova. The tenth at Ilbessán. The eleventh at Misistra. The twelfth at Sofia. The thirteenth at Widin. The fourteenth at Belgrade. The fifteenth at Budeh. The sixteenth at Cafa. There are also mints at other places, but in these I have actually seen the money coined. In the Ottoman Empire altogether there are sixty coining establishments; formerly there were even more, which were suppressed to prevent the adulteration of coin. I have seen the money coined at the greatest number of them, and have myself got the coins. There is now no coining establishment where money is coined with more purity and perfection than at Constantinople, the next is at Bághdad. The men of the mint adorn their shops at the public procession with gold and silver coins, and the coiners pass striking money. Behind them come —

(222) The Searchers of silver (Gumish árájián) are three hundred men, who are established at the factory of the head of goldsmiths and of the stamping men. They make the round of Constantinople, accompanied by ten Janissaries, who carry sticks in their hands. They search people's purses to discover false coins, and if they find a false one they inquire from whence it was got, and carry the man who has it before the judge. False coiners have their hands cut off, or are hanged for the benefit of the world. These coin-searchers mingle at the public processions with the people, and look into their purses before the Emperor's koshk. The Inspector of the mint, the chief of the coiners, and those of the silver searchers follow.

The fourteenth is the Inspector of the cloth-magazines; he has the inspection of the cloth, and a company of Janissaries is at his command. The blue cloth for the eighty thousand Janissaries of the Ottoman Empire, which comes from Salonica, is deposited in the magazine, which is opened once a year on the holy night (Kadr). On this night the first Lieutenant-General of the Janissaries (Kolkiagassí), attended by the águás of the corps, the inspector of the magazine and its Colonel receive the officers of all the sixty-two regiments of Janissaries with their men, who each get, according to the constitution of Sultán Súleimán, ten yards of blue cloth, a piece for the turban, and a piece of cotton for the shirt. This distribution lasts three days and nights. This magazine (enbár) is a large square building within the enclosure of the mint. The Inspector of the cloth and the

colonel with their suite pass before the Imperial koshk, each carrying a piece of cloth on their shoulder.

The fifteenth is the Inspector of corn (Boghdaí emíní). There are three hundred subaltern overseers (Nazir) and a clerk (Kiatib). The magazine is a great building on the sea-shore. Another is at Galata, covered with lead; it was built by Omar Ben Abd-ul-'azíz. Murád IV. had intended finishing the mosque, but could not accomplish it. The corn coming from Kessendir, Kolúz, Beshdereh, and Dobruja, is here kept in magazine. These men throw corn in passing on the spectators, and walk at the head of the horses of the Inspector and the Clerk (Kiatib).

(223) The sixteenth is the Inspector of the Magazine for barley. An Aghá with six hundred men under him. This magazine is a kind of small castle on the sea-shore, with an iron gate looking to the north. Three hundred ships full of barley are unloaded here every year. It is an establishment kept up at great expense. The Inspector (Emín) the overseer (Nazir) and the twelve clerks or writers have their particular council-room, they keep the account with the captains, and on the day of the public procession they pass throwing barley amongst the crowd.

(224) The seventeenth is the Inspector of the Kilár (Cellar) or repository of sweetmeats and their ingredients. An Aghá with one thousand men. The Repository of the service to which they are attached is outside of the gate of Khassa-bághjeh, where all kinds of sweetmeats and their ingredients are kept. The Inspector of this Kilár has also the inspection of the corn magazine of Sultán Báyazíd, which is outside of the wood-gate at the landing place from Rodosto, and of the corn magazine of Sultán Súleimán, which is outside of the gate of Jubbeh Alí, close to the walls of the castle, but these two magazines are under the administration of particular administrators, Mutewellí.

The eighteenth is the Inspector of the wood magazine, ruled by two Aghás, and sometimes by three, because a Colonel of the Ajemoghlán, or recruits of the Janissaries and the Aghá, or Judge of Constantinople, also take care of this service. From hence the necessary wood is afforded to the Imperial kitchen. This magazine (enbár), within the Imperial gate, is a great building, which contains the cargo of five hundred ships. The Ajemoghláns attached to the service of this magazine put their caps on in a crooked way, and pass with bundles of wood on their shoulders, surrounding the Inspector of the wood (Odún-emíní), the Colonel of the wood (Odún-chorbajissí), and the Aghá or judge of Constantinople. Another magazine for wood exists outside of the Flour-gate, close to the Tufenk-khánah (manufactory of muskets). The Janissaries tie up the wood in bundles, and Chaúshes distribute it to the companies.

(225) The nineteenth is the Inspector of the magazine of hay. An Aghá with

two hundred men. There are no less than seventy hay-magazines. In every Imperial garden hay is heaped up in mountains. The greatest provision of hay to be found is at the magazine inside of the stable-gate, and at the magazine of Wefa-maidán. The Nazir, or overseer, is the master of the horse. At the time when the stacks of hay are made up from twelve thousand wagon-loads coming from Chatálja, banners are planted on the tops of them, fastened down with string, and the master of the horse gives an entertainment to the Emperor, and presents him with a horse caparisoned, with a saddle set with jewels. On this occasion it is the constitutional custom for the Emperor to take twelve of the pages of the Master of the Horse (Emír-akhor) into the Imperial Harem. The writers, the headmen (Cheri-báshí) of the troop, the Kyayá of the stable, and the Colonel who has the guard of the meadows of Chatálja are feasted, and invested with seventy robes of honour, in which they pass at the public procession, dressing their oxen with hay, and walking alongside the horses of the Inspector and the Colonel of the hay.

The twentieth is the Inspector of salted beef (Passdirma). An Aghá, with a writer, and judge, of whom mention has been already made at the description of the head of the butchers.

The twenty-first is the Inspector of the Selkh-Khánah, or slaughtering place, also mentioned above.

The twenty-second, the Inspector of the vegetables has passed in review with the train of the chief of the bakers.

The twenty-third, the Inspector of mutton and sheep has like the preceding been mentioned amongst the suite of the chief of the butchers, Kassáb-báshí.

(226) The twenty-fourth is the Inspector of the Kitchen (Mutbakh), an Aghá with two hundred men. His station is on a soffa, near the Imperial kitchen, all the expenses of which go through his hands. They pass with lances in their hands and aprons round their loins, mounted on Arabian horses. It is a great inspectorship, which surpasses even the intellects of Aristotle. They are a brave troop, but are the natural mice of the Kilár (cellar or pantry) because they continually take from it raisins, figs, and other victuals.

(227) The twenty-fifth is the Inspector of the poultry (Taúk-emíní). An Aghá with two hundred men. To this inspector is given from the fiscal a number of villages near Rodosto, Malakra, and Khíreboli, for breeding poultry. He supplies the Imperial kitchen every year with twelve hundred chickens.

(228) The twenty-sixth is the Inspector of the town (Shehr-emíní). He has not the dignity of an Aghá, but only that of a Kiatib, yet it is a very profitable inspectorship. By him all the expenses are defrayed of what flies in the air, what treads the earth, what swims in the water. His accounts amount each year to a thousand, and sometimes to two and three thousand purses. All buildings and repairs in the

town of Constantinople, and in the Imperial gardens are paid by him. He passes in the public procession with three hundred persons in his suite.

(229) The twenty-seventh is the Inspector of Chardáks, or wooden look-outs, which are erected on the tops of the houses. He passes at the public procession, accompanied by fifty men. There is likewise a Colonel of the Chardáks, whose company is called the company of the boatmen (Kaikjilar-otassí), his station is at the old barracks. When the Aghá of the Janissaries takes an airing on the water, they conduct him to the boat all dressed in white shirts with red jackets. The stern of his large boat is covered with green cloth; the place where it is kept is near the landing place of the Flour magazine. There is also a Chardák-Náibí, or judge substitute of the Chardáks, who has a train of eighty cunning fellows.

(230) The Men of the Mohtessib, or Provost of town. A very old charge and dignity. He is an Aghá, who commands three hundred men, called Kúloghlání, servant boys, which has nearly the signification of executioners or hangmen. Their patron is Behlúl. The legend relates that having been a Prince (Khalifeh), he had descended from the throne, and took charge of the Mohtessib, believing it to be a sinecure, but making the tour of the town and the round of the shops, he soon found out how difficult it is to watch over bargains and sales, and turning his face to God, he said, "God be praised, that thou O God art the keeper of accounts!" According to this sentence "God is the true Mohtessib, or Provost;" but such a charge is necessary in the life of this world. The Inspector of the Chardák, the Colonel of the Chardák, and the Náib of the Chardák, accompany the Mohtessib Aghá. Before him are carried gilt balances on silver chains to find the true weight of all merchandises. Some hundred men walk at the public procession before him with chains and blocks on their necks, representing those whose measures and weights are found to be light; others wear fox-tails, crow-feathers, nasty intestines, or different such marks on the head, which show the punishment of cheating in sale. "This," they cry, "is the condition of those who cheat in their bargains." On wagons and litters they make a kind of koshk in the form of a Chardák, each of which is worth more than a thousand piastres, wherein boys laugh and jest and play a thousand tricks. Behind them in their official dresses walk the Chorbají, the Náib, and the Mohtessib all armed, and immediately preceding them, fellows with instruments of punishment to represent the round which the Mohtessib makes in the town to punish those who keep no weights. Arrived at the Alái-koshk, they give a good licking to some men, under the pretext that they do not sell just measure.

The twenty-eighth is the Inspector of the Horse-market. An Aghá and three hundred men. He takes lawful tithe of all horses, mules, and asses, that are sold

at Constantinople. The inspectorship is let every year for forty purses. The corporations or guilds, which are under the inspection of this Aghá, are the following.

(231) The Horse-dealers (Jánbázání-esb) are three hundred men. Their patron is Kanbúr Alí, who was girded by Alí, and perished with the martyrs of Kerbela. These horse-dealers are rich merchants; in the stables of each of them are found from forty to fifty Arabian horses. The greatest part of them are gipsies; but there are also people of all nations amongst them.

(232) The Criers of horses at public sales (Dellálán-esb) are three hundred men; they have the right of selling horses wherever they are sold by public sale.

(233) The Go-betweens at the sales of horses (Miánjiání-esb). They have no shops, and act but as mediators between the parties who sell and buy horses at the market. Their patron is Nejíb-ud-dín, the son of Kábúr Alí, who was girded by Alí. His tomb is in the field of the martyrs of Kerbela. This troop passes, leading many thousand horses by chains for show. They pass, with great noise and shouting, along with the Inspector of the horse-market, the Writer and Janissaries (Yassakjí) attached to them.

(234) The twenty-ninth is the Núzúl-emíní, inspector of provisions. An Aghá with seven hundred men. All the provisions collected for the Imperial camp in time of war are heaped up before his tent. The men belonging to him pass with sticks in their hands, conducting wagons of provisions.

(235) The thirtieth is the Inspector of the Arsenal (Tersana-emíní). An Aghá and three hundred men. This inspectorship is a high charge, and his branch of administration is one of those which are beyond the reach of the highest intellectual faculties. He keeps the account of the twenty thousand purses which the Imperial navy costs every year. His suite adorn small boats and galleys, which they carry on poles, and pass with great alacrity.

(236) The thirty-first Inspector is the Penjik-khánah emíní, or inspecter of the house where the legal fifth (Penj) of the prisoners of war is paid. They are two hundred men, who acknowledge for their patron Abd-ullah-es-sahrí, who was girded by Selmán, and was the disciple of Alí. The residence of this inspector is a great Chardák before the great Custom-house. He registers all male and female prisoners of war, and slaves which are brought from Germany, Russia, Georgia, Abaza, and Circassia, receiving a ducat per head, and giving a receipt called Penjik-kagiadí, which is absolutely necessary if the owners wish to sell them; because if the owner cannot produce the receipt, signed and sealed in the true form, he cannot sell the slave, who is forfeited to the state. The two hundred men attached to the service of the Inspector of the Penjik keep a good look out on all such cases. They pass at the public procession, making a show of their prisoners

and slaves, and ornamenting on a wagon their Custom-house, which resembles the palace of Khavarnak.

(237) The thirty-second is the Inspector of the land Custom-house (Kara-gumruk-emíní). An Aghá and three hundred men. It is a great inspectorship of six hundred purses a year. All the merchandise which come from Rúmelí here pay customs; the Custom-house itself stands near the gate of Adrianople. The Custom-house men pass at the public procession with wagons of Adrianople and Syrmia, quarrelling with other men, who represent the merchants unwilling to pay the duties.

(238) The thirty-third is the Inspector of the great Custom-house at the port. A great Aghá with five hundred men attached to his service. Their patron was in the Prophet's time Abd-es-sahrí, one of his companions; he was girded by Selmán Pák, and as a man of great trust was the Prophet's Emín or inspector. He collected the tithes from the Ottoman victors and from the merchants, and sometimes performed the office of judge; he had acquired the mystic science (Ilmí leden) from Alí. By Omar's decree it was established, that in order to regulate the Musulman armies the tenth should be taken of all booty seized from the Infidels, after which was introduced also the tenth of all the merchandise, but in our times this kind of impost has passed the limits of justice and has become oppressive. The great Custom-house is a large establishment on the sea-shore, composed of different shore-buildings (Yallí), and a large stone magazine, where the merchants of Yemen and India deposit their merchandise for ten, fifteen, or more years in perfect security. To the Inspector of the great Custom-house are attached forty Jews, besides the writers, weighers, sensals, bankers, searchers, trabants, guards, Janissaries, boatmen, and the searchers of bales with iron staffs (shísh) with which they probe the wares. When the porters lift, by the means of machinery, loads of cotton or henna, of the weight of from forty to fifty quintals, it is enough to make you lose your wits from astonishment, because it is no human work, but the work of Ahriman or Satan (who, according to oriental legend, first contrived similar machines in order to raise the pile of wood on which Abraham was to be burned by Nemrod). The porters, called Zillehor of the Custom-house, and those of the Flour-hall, are the most famous in Constantinople. The porters, called Sirik-hamál, or porters of the poles, lift by means of them incredible loads. If these fellows tread the ground with their heavy boots, called battáljizmeh, the earth shakes. They march, keeping regular pace under their load, crying together, *Ya Hayí*," "O all vivifying," and carrying loads of from forty to fifty quintals. Their patron is Alí, the Prophet, and also Selmán, the Persian. They pass in the public procession in this manner, carrying great loads. Then come the Jewish Sensals of the Custom-house and Visitors, who mingling amongst the spectators, ask whether

there is no contraband.* Thus they pass jesting. The guards pass keeping a good look out, the clerks writing on their horses, and the Janissaries (Yassakjí) guarding the bankers. The quintal-men (Kátárjí) pass on wagons, on which they weigh bales of various merchandise, writing them down to the account of different merchants. The boatmen of the Custom-house (Kol-kaikjí) pass, carrying a boat with a hook at the head (Kanjabásh) on poles on their shoulders. The Reftjí, or Collectors of the duty, called reft, numbering fifty persons, pass with sticks in their hands. After their procession, that of the Inspector moves along crowd on crowd, and throng upon throng. Boys, with faces like the sun, sprinkle on both sides rose-water on the spectators out of gulábdárs (vases of rose-water), and others perfume them with aloe and amber, burning in censers. Behind them walk the Sirikhamál, carrying a Koshk, made in imitation of the Custom-house, with fountains playing. On magnificent cushions, pear-embroidered sofa-cloths, and Persian carpets are seated boys, fine as the Húris of Paradise, who serve sweetmeats, coffee with amber, tea, salep, and mohallebí, to the Inspector of the Custom-house Koja Alí. Thus the train moves on to the Alái-koshk, where from forty to fifty musicians begin to play, and ten pair of dancing boys, with moon-like faces and stag-like eyes, show their skill in dancing in the Emperor's presence. They execute the dance so admirably that the wheel of heaven suspends its rotation, and that Zoreh puts the finger on her mouth full of astonishment at these musical performances, which surpass those of Hossein Bíkara. The Inspector of the Custom-house, and the Inspector of the arsenal, who were both sitting in the above-mentioned beautiful koshk, leave it and kiss the ground before the Sultán. Sultán Murád told them "I am quite jealous of all that these fellows are enjoying. My ancestor, Sultán Súleimán used to say, 'Ah! if I could be but during forty days Aghá of the Janissaries!' if he were to witness the splendour and luxury of my reign he would say, 'Ah! if I could be but three days Inspector of the Custom-house.'" He then instantly ordered the Inspector Alí Aghá to be invested with a sable pelisse. So closes the train of the Inspectors. My compliments to you.

The Sixteenth Section.

(239) The Grocers (Bakkál). Their patron is Az' Ibn-en-nebásh, who was girded by Selmán Pák and who was the first of all Bakkáls; his tomb is at Jerusalem near Abd-ul-jerráh. He died an hundred and twenty years old and was a favorite of the Prophet amongst his companions. The guild of the Bakkáls selling eatables and drinkables have precedence in the procession of other guilds. They fix tents on wagons, put on clean cloth and adorn their tents with all kinds

* A passage is omitted here on account of its grossness.

of baskets full of hazel-nuts and pistachios, of raisins and figs, throwing them amongst the spectators. They are clad in armour. Some of them dress in robes made of onions and dates, holding in their hands rosaries of nuts, carrying on their heads goat's horns as ornaments and crying raisins and figs for sale.

(210) The Merchants of butter (yághjián) are three hundred men. Their patron has been already mentioned at the procession of the Inspector of the butter magazine. These are the butter merchants, who retail it in shops. They adorn large tubs, plates and bottles with flowers and fill them with butter from Perzerín, Bucarest, Taman, Kafa, Kilia and Akkermán. Some comical fellows, stripped naked and greased all over with butter, hold in their hands jacks swelled with wind, with which they advance towards the crowd of spectators, who give way and open a passage for them. Some grease the people with greasy jacks and play a thousand merry tricks of the kind.

(211) The Oil-merchants are five hundred and fifty persons, with two hundred and thirty five factories. Their patron is Abúl-mamen, one of the Prophet's companions. Hejáj, the blood-thirsty governor of Irak being ill disposed towards Abúl-mamen asked him, "How much oil could be obtained from a rotl of sesamum?" He said, "Half a rotl." Hejáj asked again, "How much oil could be produced out of a single grain of sesamum?" Abúl-mamen replied, "As much as is enough to grease two finger nails, if squeezed between them." "Well," said Hejáj, "thou art a perfect master, tell me now, what thou knowest of the essence of God!" Abúl-mamen recited the Súras Ikhlass, and the formula of confession, "I believe in God, and his angels and his writings, &c.," finishing with the categorical declaration, that he belonged to the people of the prophet, idiots (ommiún.) Hejáj again put forth some difficult questions, which even Jerín Thabarí (the father of Arabic history) would not have been capable of answering. Hejáj said, "Thou knowest for thy worldly interest, how much oil a grain of sesamum may produce, but art ignorant of these questions of the law!" Abúl-mamen replied "I am not of the deep learned divines, no Muftí, no Judge; I am a poor idiot Moslim, who knows, what he saw of the Prophet's doing." This excuse did not avail with Hejáj, who ordered him to be put to death. On the same day he attacked Zobeir for having dared to enlarge the Ka'bah and put new foundations to it; wherefore he ordered him to be hanged. Hence the tombs of Abúl-mamen and Zobeir, who died martyrs on the same day, are both near each other in the upper part of Mecca. God's mercy upon them both! The oil merchants pass on wagons turning oil presses, some of their people are dressed in dirty rags carrying jacks filled with oil, with which they touch if they can, the spectators. The patron of these oil-merchants in the time of the Israelites was Játheb Meva, and it is therefore an old handicraft. The Jews employ for that reason in their cookery no other butter than fresh or oil. Were you to

kill them they would not touch melted butter. There is a Jew inspector at every oil press to watch the purity of the oil appropriated to their use. But oil is indeed an excellent grease which strengthens the body, and renders it smooth like cotton. It is, therefore, young Jews have such smooth skins and tender flesh. These oil-merchants pass also playing many tricks.

(242) The Honey-merchants (Báljián) are a thousand men with three hundred magazines. They are great merchants. The honey of Wallachia and Moldavia, of Transylvania and Temesvár, of Widin and Syrmium, of Athens and Mecca, of Budeh and Candia is much renowned and is transported into all countries. These merchants collect the honey in these places and carry many thousand casks of it to Constantinople, where they impede the passage at the magazine. The honey of Athens has the colour of Nafta, but is so perfumed with scent that it fills the brain with the odour of pure amber and musk. If one cup of honey is put into forty cups of water it still makes an agreeable sweet beverage. The honey of Moldavia and Candia is the clearest and purest, like white muslin. They adorn their shops on wagons with tents and awnings, beneath which they expose many hundred boxes full of honey and also carry many hundred casks on other wagons.

(243) The Linseed Oil-merchants (Bezrjián) are nine hundred and thirty-one men with thirty-five factories. Their eldest patron is Jemshíd, but their patron of the Prophet's time is not known to me. They pass on wagons with mills pressing linseed oil. Their dresses are all shining of oil. They mingle with the spectators oiling with their hands young boys. These people for the greatest part come from Nikdeh and Kaissarieh ; they pass all clad in armour.

(244) The Merchants of olive oil (Zeyát) are two hundred men with eighty-shops. Their patron has been already mentioned where we spoke of the Inspector of the oil magazine. These oil-merchants, who retail the oil in shops, are assistants to the Bakkál or grocers. They pass clad in armour.

(245) The Soap-makers (Sabúnjián) are five hundred men with two hundred shops. Their first Patron was Jemshíd, who having lived a thousand years, contrived three hundred arts. He was a long time speculating how he could fix oil into soap, without being able to get at it. At last weeping in despair one of his tears fell into the soap-kettle, when the soap instantly took consistency. He knew tears to be salt, and so found the means of consolidating the oil into soap by mingling salt water with it. If (God forbid it) a living thing should fall into the soap-kettle while boiling, it would be destroyed and immediately turned into soap. These merchants bring the soap from the Syrian towns of Jericho and Ascalon, and from Smyrna and Tenedos for the necessary provision of Constantinople. The best and whitest soap, which has also a scent of musk, is that of Tripolis in Syria, Jerusalem, and Nablús. They also make white soap at Silistria, Nicopolis,

and Widin, but it has a bad smell, being made from mutton grease. The soap of Tripolis in Africa, carried to Constantinople in large vases (kúp) has an agreeable smell, and cleanses well in washing. These soap-makers adorn their shops with different kinds of soap, and carry in their hands and on their heads plates filled with it, crying, "Take soap to cleanse yourselves."

(246) The Merchants of musk-soap (Musksa-búnjián) are an hundred men, with forty shops. They carry their shops on horseback, and sell different kinds of perfumed soap.

(247) The Merchants of dried salted beef (Bakkál-basdirmajián) are eight hundred persons, with five hundred shops. They are Musulmans, and called the people of Menawshát-oghlí. This man once eating excrement in a golden tass at the feast of the circumcision (Súr), said to the Emperor, "Glorious Monarch, nought remains," meaning there was no more excrement left. From this time the boys of the town run after these people crying, "Nought remains." They are a despised set of people. We have mentioned above, at the procession of the Inspector of the dried beef, the merchants who trade in fresh beef, and who are different from this people, bringing many hundred thousand bags of salt beef from Kilia and Ismail. Their shops are outside the wood-gate at Kassim Páshá, Galata, Top-khánah, and Scutarí. Some of these fellows wear instead of tigers' skins the hides of bulls, oxen, and cows, with the horns and tails, for cloaks. Some take sheeps' heads and feet, which they stick on their heads, and make a complete dress from head to foot of dried beef, carrying hams instead of clubs and banners, boots, trowsers, and saddles, all of dried beef, and pass repeating the words of their master Menawshát-oghlí, "Nought remains." They are a strange and comical set of people.

(248) The Merchants of Leblebí (Italicè, piselli) are four hundred men, with one hundred shops. I do not know their patron; they are assistants to the chief of the grocers (Bakkal). They pass roasting leblebís, and grinding them into flour with small handmills. Some of them mingle this flour with glue, and make a paste used for the heads of clubs. Leblebís are wholesome food in the camp to those suffering with relaxed bowels. In short whatever eatables and drinkables grocers may be resorted to for, as pistachios from Syria, almonds, hazelnults, jujubes, dates, and dried cherries, is exhibited for show in their shops. After them passes the Bakkál-báshí, or head of the grocers, with his exquisite troop, the rich grocers are mounted on Arabian horses, with fine boys as pages, followed by the eightfold Turkish music.

The Seventeenth Section.

(249) The Fruit-merchants (Yemishjián) are three thousand men, with a thousand and seven shops. Their patron is the same as the grocers, Azí Ibn-en-nebásh.

They pass on wagons, adorned with all kinds of fruits. They also make artificial trees of apples, apricots, &c., each carried by eight or ten men on poles. Others make koshks with fountains playing, the four sides of which are festooned with fruit. Their boys, who are seated in these koshks, bargain with the spectators, and throw fruits to them. Some dress in robes, made of chesnuts, holding in their hands rosaries of oranges and apples, and reading the verse of the Korán, "The fruits are given to you as merchandize." Some holding rosaries of dried raisins, recite the verse of the raisins and olives. They also build artificial ships, which are full of fruits, each being towed by a thousand men. The nails, masts, head and stern of these ships are ornamented with the kernels of fruits. Merchants flock in crowds to enter these fruit-ships to fill their baskets. With the greatest noise and quarrelling, arising from these simulated sales, they pass the Alái-koshk. This is a faithful representation of what occurs at the port on the arrival of every fruit-ship, where such noise arises, and many heads are broken, without the injured persons being allowed to ask for legal satisfaction. The Emperor delighted, laughed at their quarrels and riot.

(250) The Gardeners of Constantinople, inside the town, are three thousand, and the gardens one thousand. Within the walls of Constantinople there are many thousand gardens, the finest being the Imperial, which give an idea of paradise. The most famous are those of the tulips; that of Altipogaja, near the fountain of the judge; of Lonka-zadeh, near the Flour-hall; of Kahwelí, within the gate of Jubbeh Alí; of the bath near to it; of 'Ashik Páshá; of Haider Páshá; of Kiremetjí Somlak; of Chiví-zádeh; those before the Mihráb of the Imperial mosques; the garden Boják, near the gate Nárlí; that of Tokátjí Solák; of Sanka and Azíz Efendí; the garden Chúkúrbostán; the new garden; that of Kia Sultána, near the Gun-gate; and close to it of Chelebí Kyayá; of Kurekjí-báshí; of Davúd Páshá; and some hundreds besides. In these gardens are produced those famous peaches, one of which weighs an hundred drachmas; the sorts are called Pápá, Súltání, Jání, Durrakí, and Chelebí Khoja, which is a wonder of the wonders of God. The peaches of the garden of Kiremetjí Mustafá Aghá, within the Crooked gate, are of a luscious and exquisite flavour; the pears of the garden of Elchí Kara Mustafá Páshá, near Kizil Mossluk each of which weighs an hundred and fifty drachmas, are finer than the peaches, which are found in Persia, at Tísú, and Ordúbár. In the garden of Khálijilar Koshkí apricots are cultivated, each weighing fifty drachmas, which excel the famous Syrian apricots of Hama. In the garden of a woman, near Avret-bazár, are pomegranates weighing an occa each, and which are sold at no less than two for a ducat as presents for the Emperor. Each grain comes to a dirhem, and resembles a ruby. A sick man will restore himself to life if he eat of them. In the garden of Sevgulún are figs, four

weighing an occa, as mellifluous as a bottle of juláb. Were we to describe minutely all the gardens and their productions we should give forth a work on rural economy and gardening (Feláhat-námeh).

(251) The Merchants of water-melons (Menawián) are three thousand men, the shops are but three hundred, as the greater part of them sell at the landing places, where melons and water-melons are heaped up in mountains. Their trade lasts but six months, because, though it is possible to keep melons and water-melons from one year to another, yet it is not the practice. They pass on wagons amongst heaps of melons and water-melons, crying, "Three occas for one asper."

(252) The Flower merchants are eight hundred, with three hundred shops. Their patron is Bábá Reten.

(253) The Flower merchants, who at the same time sell fruit, are three hundred persons, with eighty shops. Their patron is Khabíl Irmaghání, who was girded by Ins Ben Málek. He used to bring baskets of flowers and fruit as presents to the Prophet and to his family. He is buried at Taif. The shops of these Flower-merchants (Jejekjián, the former Shúkúfehjián) are in the part of the town called Takt-ul-kala'a, A'k-seráï, Sultán Mohammed, and Ayá Sofiyah, before the gate of the Jebeh-khánah. Here at all seasons of the year are found dishes full of flowers and fruits, which are offered as presents to the vezírs and great men. They make a great show, being an exquisitely armed troop. They carry on poles koshks, which are imitations of the koshk of the Mohtessib and of the koshk at the fruit market, wherein fine boys reclining on golden cushions do service. The head of the market Bazár-báshí and the kyayá of the Mohtessib pass on horseback. The last calls into his presence some of the merchants, and upbraids them for not having kept just weight and measure. At the Aláï-koshk some are punished with the bastinado, some dipped in honey, some beaten on the face with nasty intestines, and some mounted on jackasses. These are the punishments of those who do not keep just measure. The head of the market comes last with his servants all clad in armour and followed by the eightfold Turkish music.

The Eighteenth Section.

(254) The Sword-cutlers are a thousand and eight men, with two hundred and five shops. The patron of the sword-cutlers and the armourers is David, but in the Prophet's time it was Esír the Indian, who was girded by Selmán, and died one hundred and twenty years old. He is buried at U'sháh. The faith having been established by the sword, the sword-cutlers gained the precedency over all the other handicraftsmen. All those who live in peace as well as in war stand in need of this profession; a sword being indispensable in each Moslim's house. Their factory

was in the times of Mohammed and Báyazíd II. a great building before the chalk-gate, near the lead magazine, where they worked the old Constantinopolitan blades out of the iron dug at Galata-seráï, and the blades, famous under the name of old Constantinople, are from this factory. By the lapse of time it fell into decay, and the Inspector of the Custom-house, Alí Aghá, bought the ground from the fiscus, converting the factory into a water-magazine. In our times the great factory is opposite the bath of Mahmúd Páshá. The most celebrated sword cutler is deaf David. Sultán Murád IV., who so well understood the worth and use of the sword, never used any but blades of Isfahán, or of deaf David. He made him by an Imperial rescript Chief of the sword-cutlers. They pass, adorning their shops with all kinds of swords, such as swords of the companions of the Prophet, Senjání, Makrárí, Zílyezen, Zílfehjám, Kosh Kadem, Sonkor, Essed, Súzik, Demirdelissí, Selámieh, Missrlí Alí Berkúk; and Syrian the work of Mostakím, and Indian the work of Khalkán; German, Barbaresque, &c. During the passage of the procession they polish swords, play a thousand tricks, as sticking naked swords into their ears, throats, and stomachs, and some represent fighting, and pass on in files.

(255) The old Cuirass-makers are forty men, with but four shops. There are in Constantinople more than a thousand cuirass-makers who work for the army, and in the camp; there are, therefore, but few shops of this handicraft in Constantinople itself. Their patron is David, who preparing to fight with Goliath, first began to work on his cuirass and armour. Some of this old armour is actually found in the possession of the monarchs of the desert, who have inherited it, and guard it carefully that it may not fall into the hands of the Ottomans, because their right of sovereignty in the desert is founded on this old armour. As to the casques, David was shown the workmanship of them by King Saul, when he undertook the expedition against Goliath. Therefore these casques are called after the name of Saul, Talútí. The contest between David and Goliath is recorded in a verse of the Korán. In the Prophet's time, when all sorts of arms were in high esteem with him and with his companions, Moslem Hadádí made a cuirass, which he presented to the Prophet. The Prophet wore it at the battle of Ohod, where having lost a tooth, he made a present of it to Sa'dán, the Indian. Moslem, the armourer, who had made the present to the Prophet, was girded by Selmán Pák, and became the patron of the cuirass-makers. He lived eighty years, and is buried at Yemen. The armourers fit up their shops on litters with all sorts of cuirasses, such as from the Kabartaí and Tághistán, and dress themselves in armour from head to foot. Thus they pass like so many ancient heroes, as Sám, Nerimán, and Zál Kostehem.

(256) The Lance-makers (Mizrakjián) are four hundred men, with an hundred and five shops. Their patron also is David, but the first monarch who introduced

lance-bearing troops was Húsheng, who recommended the lance as the most handy weapon, because it does not require to be drawn from the scabbard like a sword. The lance and spear are the proper weapons of the Arabs, who use them in so clever a way that the Tátárs lose their wits when they see how these arms are handled. The first lance-bearing soldier in the Prophet's time was Sa'd-ud-dín, the Indian, who was girded by his intimate friend, the great Moslim hero, Hamza. He was slain with him in the battle of Ohod, and is buried near him. They exhibit on wagons all sorts of lances, called Sogú, Khisht, Jedah, Cheshetmeh, Karghí, Súnjí, Harba, and Sinán.

(257) The Dagger-smiths and cutlers (Khanjarjián, Bichakjián) are thirty men, with ten shops. Their patron is David, the Prophet, but in the time of the Prophet their patron was Abdullah Albassrí, who was girded by Selmán in the Prophet's presence, and became the protector of cutlers and dagger-smiths. He is buried at Meshhed. They pass working in their shops at daggers and cutlasses.

(258) The Shield-makers (Kalkánjián) are but thirty men, with ten shops. Their patron is David, and the shield he wore is now suspended at Jerusalem, in the great mosque on the left; it is a great shield, made of steel, from Nahjiwán; people call it the mirror of Alexander, but this is a vulgar error. There is no doubt that this shield is the work of David, who, according to Mohammed Ben Ishak, lived sixteen hundred years before the Prophet. It is generally known that David polished steel shields so well that not a speck of dust remained upon their burnished surface. They were made of pure steel. Such steel shields are seen at Cairo in the treasures of Berkúk Sultán, Katibaí Sultán, and Gurí Sultán, which are produced on the occasion of great shows. In the time of the Prophet, Hassan Kattál Gházi invented a new kind of shield made of cotton and flexible reeds. Having carried this shield to the prophet as a present, he ordered him to be girded by Alí. He continued making shields to the time of the Khalífat of Alí for the companions of the Prophet. Alí having been killed at Cúfa by that cursed Ibn Meljem, and the affairs of the Khalífat being in great confusion, Hassan Kattál retired to Aleppo, where he continued making shields. Hence the shields of Aleppo are even now celebrated all through Persia and Turkey. He died an hundred and seven years old, and is buried at Aleppo, outside of the Damascus gate, on the border of the ditch, beneath a small cupola.

(259) The Scabbard-makers (Kinjiání-sikkím) are six hundred men, with three hundred shops. Their patron, in the Prophet's time, Jacob Banián, was girded by Hamza, and is buried at Moan; he was killed by a woman, who afterwards was killed by Alí, and buried close to Jacob. Once every year the woman's grave sweats blood. These scabbard-makers ornament their shops with all sorts of knives and scabbards.

(260) The Shagreen-makers (Sághríjián) are an hundred and fifty men, with fifty shops. Their patron was the grandsire of Ah-averán-dedeh, the sheikh Serráj-uddín of Lahsa, who was directed and girded by Selmán Pák. His tomb is near Ghaza, in the ruins of Ascalon. The Shagreen-makers had a great contest with the Tanners, which was decided in their favour, that they should be considered assistants to the sword-makers. They adorn their shops on litters with shagreen of different colours. Their manufactory is established inside of the Flour-hall. After them follow the exquisite troop of the Kilidjí-báshí, or head of the sword-makers; the head of the sword-makers and the head of the cuirass-makers walk together, and are followed by the eightfold Turkish music.

The Nineteenth Section.

(261) The Musket-makers are a thousand men, with four hundred shops. Their factory is outside of the Flour-hall, and also in the street of the Diván and some other places. Though they belong to the armourers, yet as there were no muskets in David's time, they have no patron among his fellows. The first report of a gun was heard by the Moslims in the time of the Ommiades at the conquest of Cortuba, where many thousand Moslims fell martyrs. The Author, however, of the Tohfetet-tewaríkh (Present of histories) ascribes to David the invention of iron ones, which being perforated, were filled with earth to kill birds with it. Jemshíd is reported to have invented the powder. The author of the Tohfet is on these facts as positive as if they had been engraved on marble. The musket-makers had at first no particular place in the procession, and mingled with the Janissaries, but afterwards obtained permission to pass with their proper music. They pass manufacturing muskets in all their parts, and firing them with shouts in the air.

(262) The Workers in iron, who temper steel, are five hundred men, with four shops. Their patron is David, who protects all handicraftsmen that use iron, coals, anvils, and hammers. These men first temper the muskets, and then hand them over to the polishers (Perdakhji). Their factory is attached to that of the muskets, on the left side of the road it forms a particular establishment, with a Mesjid and a place of exercise. They pass with their shops on wagons tempering muskets.

(263) The Shaft-makers (Kondákjián) are five hundred men, with two hundred shops. Their patron and master in guiding their tools is Habíb Nejár (Joseph the joiner!). They have no patron of the Prophet's time. Their shops are for the greatest part inside of the Wood-gate, in the street of the Diván, at Kassim Páshá, Galata, Top-khánah, and Scutarí. They pass making shafts, and adorn their shops with shafts inlaid with pearl-shells.

(264) The Powder-horn-makers (Weznehjián) are five hundred men, with two

hundred shops. Their patron like the preceding is Habíb Nejár, because they also use the hatchet (kesser); they have no patron of the time of the Prophet, as their handicraft relates to the musket which had not then been invented. They adorn their shops with powder-horns (wezneh) made of bulls' horns and linden-wood.

(265) The Makers of cases or coverings for the muskets (Kessehjián) are five hundred and fifty-five men, with an hundred shops. Their chief is Abú Nassr Hátem from Baghdád, who was girded by Selmán Pák in Alí's presence. They formerly belonged to the saddlers, but were afterwards separated from them and declared assistants of the musket-makers. They pass in their shops adorned with all kinds of coverings of velvet, cloth, &c.

(266) The Pistol-makers (Tabánjajián) are two thousand men, with an hundred and five shops. Their patron is David, because they hold the hammer, though in the Prophet's time there was no musket or pistol. They make all kinds of pistols. Their principal master is Mohammed Chelebí. They pass making pistols.

(267) The Polishers of rusty muskets (Achichián) are an hundred and five men. They have no particular patron of the Prophet's time. They pass in the procession cleaning rusty muskets.

(268) The Firework-makers (Fishekjián) are one hundred men, with eighteen shops. Their patron is Jemshíd; the greatest part of them belong to the armourers. They exhibit their skill in fireworks on the occasion of public rejoicings, on the birth of princes, and on the feast of circumcision. Their manufactory is outside of the hospital of the Súleimánieh, where they have the repository of their tools and their magazine. They have also shops at Eyyúb, Galata, Top-khánah, and Beshiktásh. The first artist in fireworks was Avicenna (Abú sina) who is the master and patron of all firework-makers. On the occasions of rejoicing for victories, these firework-makers set on fire some hundred thousand rockets of different colours, some of which mount straight into the sky, and some go in an oblique direction, spreading stars around them. Some of these rockets, divided into three parts, ascend at three different times, so that when the first, having burned out, falls to the ground, the second is lighted, and then the third, which at last explodes with a noise that seems to rend the clouds. It is probable that the Cherubim, hearing this dreadful report, recite the verse of the Korán, "O God guard us from the evil of mankind!" In the days of my youth when I, poor Evliyá, mingled with all sorts of company, I made, for my master, Alí Aghá, the inspector of the Custom-house, one of these rockets with seven divisions. It was made of a sprig of fir-tree hollowed out, at the top of which was fixed a kind of cap filled with seventeen occas of powder, and below it was carried by pinions made of eagles' wings. On the night of the birth of Kiasultán (afterwards the wife of Evliyá's patron, Malek Ahmed

Páshá), I launched out to sea in a boat, and thence the rocket ascended into the sky at seven times to such a height, that the report of the seventh was heard on earth with so stupendous a noise that people hearing it lost their courage. Each of the seven divisions exploding, showered on the ground a fiery rain of Nafta-balls and stars, as if the seven planets and all the fixed stars had fallen from heaven. Seeing this stupendous sight, I began to repent, and as the tradition says, "Whosoever repents of a fault shall be considered as if he had not done it," I hope this my trick shall be considered as not having happened; it was, however, a strange spectacle. The firework-makers of Constantinople also make another kind of large rocket, which in exploding, vomits forth forty small rockets, some of which mount into the air, some go to the right, some to the left, and some fall amongst the crowd of spectators, burning them, which causes great noise and riot. On the nights of the feast of circumcision, some hundred thousand rockets of every description are set on fire, covering the surface of the sea, some of them dive and come up again, and put the whole sea into a blaze and the fish into an uproar, so that they jump out of the water and dive again, which is also a spectacle worth beholding. They likewise make castles of paper, which fire on one another; figures of monks, Jews, and Franks are represented in fire, which advance towards the spectators spitting fire; throwing them into fright and confusion. They also tie fireworks to the tails of dogs, bears, wolves, and swine, which, poor animals! when hurt by the fire, run amongst the spectators, producing a great deal of comical mischief. At the same time different sorts of rockets, fire-wheels, and engines, (called Bedalúchka, Haván, Túmba, Nerdibán, Shemshjihán, Kafes, Muhrí Súleimán, Chatálasumání, Khosrewání,) fire-suns, dragons, serpents, thunderbolts, &c. are burning on all sides, and produce a spectacle, which borders on the miraculous. They pass at the public procession with similar exhibitions before the koshk of the Emperor. My compliments to you.

(269) The Powder-merchants (Barúdjián) are an hundred men, with forty shops. The powder factory and the Aghás attached to it have been already mentioned, but these are the gunpowder merchants, whose shops are at Sultán Báyazíd, at Kassim Páshá, Galata, and Top-khánah. They pass, adorning their shops with powder, taking all necessary care.

(270) The Match-makers (Fitiljián) are fifty men, with thirty shops. Their patron is the Prophet, because he first burned a rope in shape of a match. They pass twisting matches of seven cotton-strings. After them come the head of the shaft-makers and the head of the gun-makers, with their seniors, sheikhs, kyayás and chaúshes, mounted on Arabian horses, and the footmen, all clad in armour, attended by the eightfold Turkish music. The assistants of the head of the gun-makers are all military.

The Twentieth Section.

(271) The Smiths. In all the four jurisdictions of Constantinople they have no less than a thousand shops. Their patron is David, who lies buried in a suburb of Jerusalem, which has its proper royal mosque, college, and dining establishment. Close to him is buried his son Súleimán, as is recorded in all the histories of the Israelitish tribes. In the time of the Prophet, the patron of the smiths was Abúzeid Moslem Hadádí, who was girded by Selmán in Alí's presence. All smiths derive their lineage from him. His tomb is at Sana'a in Yemen. As their handicraft is one of the most indispensable in the Imperial camp, not only for the artillery but in every respect, they obtained the precedency over the following guilds. They pass on large wagons, adorning their shops with various flowers, and striking the iron on anvils with their hammers. Some carry on their shoulders iron rods, some hammers, and striking the iron on the anvil, they cry out, "O David!"

(272) The Farriers (Ahengerání-na'l-kesen) are five hundred men, with two hundred shops. Their patrons are David and Abú Moslem. They make in their shops horse-shoes, and play many tricks. They are one of the most useful and necessary guilds in a camp.

(273) The Nail-smiths (Míkhjián). They also acknowledge David and Abú Moslem for their patrons. They are very useful handicraftsmen at Constantinople, where fires are so frequent (and nails therefore so much in request). They adorn their shops with the different kinds of nail, called Sofja, Zaghra, Miáneh, Kíva, Koleh, Ortasaish, Búlma, Pedavra, Ekser, and pass making nails. The greatest part of them are Armenians from Dívríghí. They are like so many Ferhads.

(274) The Smiths of the small boot-nails (Kebkebjián) are two hundred persons, with an hundred and two shops. Their patron is Abúzeid Moslemí. Their shops are all at Chúrkúrhamám, in the neighbourhood of the mosque of Sultán Mohammed. They pass on litters, striking kebkebs, that is the small tinned nails which are put under the boots and bapúches.

(275) The Weight or quintal makers (Kantárjián) are two hundred men, with eighty shops. Their patrons also are David and Abú Moslem. They make different kinds of weights and quintals, which they string on iron chains, and adorn their shops with these kinds of festoons.

(276) The Balance-makers (Mizánjián). Their patron is Azer the father of Abraham, who was the sculptor and balance-maker of Nimrod. In the Prophet's time Abúl Kassim the scale-maker became their patron. He was girded by Ins Ben Málek, and is buried at Erzerúm, near Abd-ur-rahman Ghází. Their shops are at Mahmúd-páshá. They adorn them with different sorts of balances, the scales of which are made of yellow brass.

(277) The File-makers (Eigehjián) are an hundred and five men, with fifty-five

shops. Their patron is Obeid Táher, who being a Pehliván (wrestler), was girded by the Moslim hero, Hamza; his tomb is at Mecca. The shops of this guild are all at the long market. They pass with their shops on litters selling all kinds of files, and cry, "We straighten the crooked, and sharpen the blunt."

(278) The Hatchet-makers (Kesserjián) are five hundred men, with two hundred shops. Their first patron was David, their second of the Prophet's time Abúl Moslem Ghaffárí, who was girded by Ins. His tomb is on the shore of the Euphrates, at the bottom of the castle of Ja'ber. He was killed at the battle between Alí and Aisha, and buried there. He made for the companions of the Prophet pikes, knives, hatchets, and other instruments to strike with.

(279) The Saw-makers (Desterehjián) are two hundred men, with eighty shops. Their first patron was Ismail, a Jew, who invented the saw at Aleppo, in order to saw Zacharias in two pieces. In the time of the Prophet, Abd-ul-ghaffár, the saw-maker, became their patron; he was girded by Selmán, the Persian, his tomb is in the town of Nikdeh, but I did not visit it. They adorn their shops with saws of different kinds, and pass with great noise.

(280) The Borer-makers (Borghújián) are three hundred men, with an hundred shops. They acknowledge as their first patron David, but in the time of the Prophet their patron was Abúrreif Nakábí, who was girded by Sohaib Rúmí by the Prophet's command. His tomb is in the castle of Ba'lbek, near Damascus. Horses having the cholic if walked over his tomb are cured of their disease. This passes as a true remedy amongst the Syrian horse dealers. They adorn their shops with all sorts of borers, augers, and whimbles (Makáb, Dos, Kerseh).

(281) The Charcoal-men (Komurjián) are eight hundred men, with four hundred shops. There are a great number of colliers who come from the mountains with faces black as coal, but who gain white money. The second sort of coal-men are the men of the coal-ships, who are Greek infidels condemned to be blackfaced in this and yonder world. The third are the keepers of the coal magazines, who are partly Moslims and partly Armenians, and lastly the men who sell coals in retail, crying them in the streets. Their coal-bags are carried on Lesbian horses or Cyprian mules, and they pass weighing and crying coals. Their first patron, as the first who lighted a fire, is Adam; Nimrod is also famous in the history of fire, for lighting the pile on which Abraham was to be burned, but which was changed into a bed of roses according to the holy writ of the Korán, "We said unto the fire: be cool and wholesome to Abraham!" The patron of the coal-men of the time of the Prophet is Harun from Khaibarí, who was girded by Selmán. He carried coals from Khaibar, and from mount Ohod to Medina, and by this trade gained his subsistence. His tomb is at Wadi-ul-kira. He was put to death by the inhabitants of Khaibar for having turned Musulman.

God bless his memory. After the coal-men passes the troop of the chief of the smiths, with their sheikhs, nakibs, kyayás, and chaúshes. At the public procession in the time of Sultán Murád IV., the chief of the saw-makers (Deterehji-báshí) was an old man who had been with Sultán Selím I. at the conquest of Egypt, and who had since been brought before each Emperor, who reigned afterwards, to receive his blessing. The Vezírs used to go to his shop at the Flour-hall and to kiss his hand. The head of the smiths passes, followed by the eightfold Turkish music.

The Twenty-First Section.

(282) The Locksmiths are a thousand men, with five hundred shops. Their patron again is David, and in the Prophet's time Azíz-ud-dín Samáhí, who was girded by Selmán Pák. All locksmiths and those who work small articles in iron derive their skill from him. He is buried at Shiráz. They adorn their shops with locks, keys, rings, and other small articles in iron, some gilt, some tinned.

(283) The Bridle-makers (Gemjián) are four hundred men, with an hundred shops. Their true patron is Khizr, who first taught the Seid Hamai-ud-dín to make bridles, he was girded by Hamza. His tomb is at Hella, near Baghdád. The bridles of Hella and Howaiza are renowned. They exhibit in their shops the show of many thousand bridles inlaid with gold and silver. The bridle-makers, who are attached to the service of the Imperial stables are an hundred excellent masters.

(284) The Iron-point-makers (Temerenjilar) are an hundred and fifteen men, with an hundred shops. Their patron is Ja'fer Hashemí, one of the relations of Alí, who gave him the girdle. His business was to straighten the arrow-points which were bent in battle, and to make them of steel from Nakhshiván. His tomb is at Erdebil, near Sheikh Safí, beneath a cupola, and is visited as being that of a relation of Alí. They adorn their shops with all kinds of points, called Alanja, Púshaka, and Kúshtání, and pass working at them.

(285) The Locket-smiths (Kilidjián) are two hundred men, with an hundred shops. Their patron is Zeid, the Indian, a favourite of Selmán Pák. His tomb is in India in the port of Div.

(286) The Stirrup-makers (U'zengjián) are two hundred men, with an hundred shops. Their patrons also are David and Abú Moslem, but the first who made an iron-stirrup for the Prophet was Sheja'a-ud-dín Mihribání, a disciple of Ins Ben Málek. I do not know where his tomb is. They fill their shops with all kinds of stirrups, inlaid with gold and silver.

(287) The Scissor-makers (Makrássjián) are an hundred men, with thirty shops. Their patron is Pawer, the U'zbegian, girded by Selmán Pák, he is buried in the

town of Tissú, near the Saint of the Turcománs, Ahmed Yessúi. They lay out their shops with scissors.

(288) The Smiths of the shoe-irons (Na'ljí), (the iron put under the soles of shoes and boots to make them last longer) are a thousand men, with four hundred shops. Their patron was a smith from Khorassan, who was girded by Selmán, his tomb is at Herát. They adorn their shops with the different kinds of shoe-irons, called Kabádí, Makhmúzí, Dirseklí, Jíhánshahí and Merwání, and pass working them in the fire.

(289) The Men who nail the iron-shoes (Na'ljí Míkhlajián) are seven hundred men, with four hundred shops. They pass occupied in nailing the above mentioned shoe-irons to shoes and boots.

(290) The Thimble-makers (Yúksuíkjián). Their patron is Wartan, the Indian; they adorn their shops with all kinds of thimbles with which the tailors guard their fingers, and which were contrived by Wartan, the Indian.

(291) The Needle-makers (Ignehjián) are two hundred men, with fifty-five shops. Their patron is Abúl Kassem Alatár, whose tomb is not known. They adorn their shops with different kinds of needles and pins (Ibreh, Igneh, Súzen and Súndoh.) They pass crying, "Needles, needles, to sew what is torn."

(292) The Heddeh-smiths. Heddeh is the name of a steel-plate with some hundred holes in it, through which gold and silversmiths pass different sorts of gold and silver-wire. Some say that the patron of these steel-plate smiths was the Gold-beater Kanewí, but they are greatly mistaken, because Kanewí lived in the time of the Seljúkides and was step-son to Mohay-ud-dín, the Arab. The true patron of these steel-plate-makers was Sa'd-ud-dín the Egyptian, who came with Zúnún the Egyptian into the Prophet's presence and was girded by Selmán; his tomb is at Belbeis.

(293) The Iron-merchants are two hundred and five men, with three hundred shops. Their patron was brought up by Selmán Pák and buried in Abyssinia. The shops of these iron-merchants are in the parts of the town called Takkt-ul-Kala'a and Karamán. They are rich merchants who are associated with those of the iron mines at Samakú, Egridereh and Perlí. They load wagons with iron rods and square lumps of iron, and pass clad in armour.

(294) The Wire-makers (Teljián) are two hundred men, with forty shops. They draw their light from Selmán Pák. His tomb is in the town of Bokaia, near that of Abbás. They pass drawing iron and brass wires by the means of wheels.

(295) The Merchants of small-iron wares are eight hundred men, with seven hundred shops. Their patron A'n Ben Omráni, girded by Selmán Pák. His tomb is at Hella near Alí's minaret. They sell nails and other small articles made of iron. They are a poor set of people and pass with plates of nails on their heads.

(296) The Farriers (Na'lbenjián) are a thousand men, with an hundred and fifty-shops. Their patron is Khizr, who shoed the mule Duldul of the Prophet, but was not visible. The man who shoed horses in the Prophets' time and became the chief of farriers was Abúl Kassem Essemák Beitarí, girded by Selmán Pák. He died at forty-four years of age and was buried at Hormúz. He is the patron of one of the most indispensable guilds in war time. The farriers pretended on that ground to have the precedency over the locksmiths. At last they were ranked as their assistants. They exhibit in their shops a complete show of different kinds of horse-shoes, such as are used in Bosnia, Syria, Vicegrad and Hersek, and other instruments of farriery.

The Twenty-second Section.

(297) The Kettlemakers (Kazánjián) are four thousand men, with nine hundred shops. Their factory, a great building raised by Mohammed II., is within the gate of the Ayazmah. Their patron is Abú Habíb Mohay-ud-dín Bokhara, girded by Selmán. The first who made iron-kettles and pans was David, Abú Habíb Mohay-ud-dín made the first copper one. The vessels of the Tátárs of the Crimea of the tribes Moghún, Boghún, Kalmás, and Komúk are all iron-kettles of the iron called Hakk-yenjí, because the mines near Caffa, which yield the iron were worked by Hakk-yenjí Mohammed Efendí. From Adam down to David the pans and pots were all earthenware, and the greatest part of the food was roasted meat. These Kettle makers carry on poles different sorts of kettles, pots and pans.

(298) The Purifiers of brass (Bákir Sujirjián) are sixty-five men, with four manufactories. These manufactories are established within the Flour-hall at the towers of Sevgulún, Otluk and Borghújilar. Their bellows are made of buffaloe's skin, and each is managed by ten men. They melt small pieces of brass and raise such a heat, that it is impossible to come near. They pass with wagons loaded with brass, which they are melting. They are set of people of strange figure.

(299) The Glass-dish-makers (Takhtáb-tásjián) are an hundred and five men, with forty-five shops; they pass making dishes of glass on litters.

(300) The Polishers of brass kettles are an hundred and five men with forty shops. They pass polishing brass vessels on wheels.

(301) The Kettle-merchants (Taújirání Kazán) are five hundred men, with three hundred shops. Their patron is Sa'd Ben Obeid Khazrejí, girded by Selmán Pák. He is buried at Zobeid in Yemen. They adorn their shops with all kind of brass vessels. They are for the greatest part Lazes, and cry their wares in their dialect.

(302) The Tinmen (Kalaijián) are five hundred men, with an hundred and six

shops. Their patron is Sárí, girded by Alí. He was commanding general in the Khálifat of Omar against Nehawend, and on the very day of decisive battle, when Sarí was nearly defeated, Omar, who was praying at Medina, cried out through second sight, "O, Saria, take the post of the mountain!" This sound was heard by the Moslim troops at Nehawend and they instantly planted on the mountain the banners of Islam and victory. His tomb is at Cairo, where you descend to it by nine steps in the courtyard of the mosque of Tawáshí Súleimán, in the interior castle. The troops of the tinmen pass with all kind of hammers for turning, cleansing and stretching. They put in the middle of the road a large trunk (tomrúk), on which from fourteen to sixteen men hammering with all their force show the excellency of their art. The seniors of these guilds have beards of different colours from the effect of the damp of the brass; some green, some sulphur-coloured. After the tinmen, passes the head of the Kettle-makers (Karzánjí-báshí) and the head of the Polishers (Charkají-báshí) and behind them the boys of the mines of Kastemúní and Tashkoprilí followed by the eightfold Turkish music.

The Twenty-third Section.

(303) The Goldsmiths, numbering five thousand men, with three thousand shops, are one of the most numerous of the guilds. They acknowledge David for their patron, because they use the anvil and hammer, but in the Prophet's time their chef was Nassr Ben Abdullah, girded by Selmán Pák. He died at Aden in Yemen and is buried there. The Goldsmiths attained the high degree of consideration they enjoy through Sultán Selím I. and Sultán Suleimán, both having been brought up at Trebizonde as apprentices in the art of the goldsmiths, and the Greek, Constantine, who was Súleimán's master is yet alive. Once having grown angry with the Prince, he swore that he would give him a thousand sticks (blows). His mother begged he would forgive the prince, and gave to the goldsmith a thousand ducats, but to no purpose. Constantine, ordered the prince to draw this gold by the steel-plate (haddeh) into five hundred fathoms of wire, which being done, he wrapt these five hundred gold-wires twice round Súleimán's feet, in order to acquit himself of his oath.* This story is well known. I, myself, poor Evliyá, saw sometimes this old Greek, who was a lively frank old infidel. Súleimán having ascended the throne, to show his favor to the goldsmiths, built for them the fountain called Sakachesmeh, with a large factory provided with a mosque, a bath, an assembly-room, and numerous other rooms and cells. He founded there, as wakf, a thousand plates, five hundred kettles and pans. Every twenty years they were allowed to make a great feast, for which purpose ten purses were afforded

* The play was upon the word Degnek, which signifies a stick, a blow, and also a fathom of wire.

them from the treasury, and the Imperial drums and kettle-drums granted to them. This feast lasted ten days and nights. I, poor Evliyá, myself a goldsmith by profession, saw this feast at three different times. It was I, who kissed Sultán Murád's hand at this feast. A year before the solemn meeting of all goldsmiths on the plain of Kaghid-khánah, where the Emperor treats them during ten days and nights, they were summoned by chaúshes to appear, who came themselves, or sent their head men with ten to fifteen thousand piastres. The Emperor sent his own tent to the place fixed for the assembly, and repaired thither with his Vezírs to the sound of drums and kettle-drums. Twelve masters (Khalifeh) kissed the hands of the Emperor, of the Muftí, of the Vezírs, of the chief of the goldsmiths, the Nakíb and the Senior, according to the canon of Sultán Súleimán. The head of the goldsmiths presented the Emperor with a plate, an inkstand, harness, a sword and mace all set with jewels. Twelve thousand fellows (Khalifeh) then kissed the hand of the Koyúmjí-báshí (head of the goldsmiths). During seven days and nights boys with girdles set with jewels, and all dressed in gold, bearing golden daggers, and knives and silk aprons, walked like so many peacocks of Paradise to kiss the hands of the Seniors (Pírs). From five to six thousand tents were dressed on the plain of Kaghid-khánah, and during twenty days and nights the crowd was flocking to and fro; in short it is a feast, which no other guild can boast of. At the procession of the camp they make a most magnificent show and blind the eyes by their splendour. They exhibit on wagons and litters knives, daggers, girdles set with jewels, censers, vases for rosewater, harnesses, swords, maces and some thousand other precious articles, which are beyond all description, and all, be they Moslems or Infidels, wrap round their heads red and green sashes.

(304) The Jewellers are six hundred men without shops, but dwell in Kháns. God only knows the extent of their riches and number of their jewels; diamonds from India, rubies from Bedakhshán, turquoises from Níshabúr, opals from Abyssinia, smaragdites from Kazzán, grenatites from Ceylon; and corals are all found here together. They pass exhibiting to public show their jewels on paper.

(305) The Pearl-merchants (Lúlújián) are an hundred men, with forty shops. They pass putting small and large pearls on strings, and adorning with these strings their shops as with fishing-nets. They are all Jews, who are established at the gate of the old Bezestán.

(306) The Goldsmiths who set pearls (Zergerán Jevahirjián) are an hundred and fifty-five men, with an hundred shops. Their patron is Hossein Ben Nassr Ben Abdullah, the chief of all goldsmiths in general, girded by Selmán Pák and buried at Isfahán. They adorn their shops with different toys set in jewels and pass all clad in armour setting jewels. Ház Alí, who was the apprentice of my

late father, was employed in ornamenting the throne of Sultán Murad IV., the most brilliant throne; on it he receives the ambassadors of eighteen monarchs of the world. The splendor of the rubies, diamonds and emeralds which they exhibit dazzles the eyes of the beholders. Their boys also are dressed all in gold and tricked out with jewels.

(307) The Watch-makers (Sa'tjián) are a thousand men, with forty shops. Their patron is the Egyptian Yússúf, who when he was imprisoned at Jíza opposite Cairo, occupied his leisure by making sand-watches, of which he was the first inventor. He also made wooden watches in order to discern in the dungeon, where the difference between day and night was not known, the hours of prayer. This is indeed an handicraft of miraculous skill, which pre-supposes seventy other arts; to make watches, which mark the month, the day, the hour, which repeat, and wake the possessor, it is necessary to be deeply versed in the books of twelve sciences.

(308) The Coiners (Sikkezen) are a chief and an hundred men. Their patron is Osmán who caused first to be engraved the profession on iron, "There is no God, but God, and Mohammed is God's prophet." He was girded by the Prophet himself, and was killed, a martyr, when reading the Korán in the month of Ramazán. His tomb is at the place Bokai in the town of Medina. When the head of the coiners engraves a die on the change of the reign of the Sultán, or on other occasions, in steel of Nakhjiván, three seniors of the porters of the Seráï and three honest Sofís are present at his working. If he should engrave on other days, his hands would be cut off. The dies when cut are delivered sealed up to the inspectors of the mint. This is the canon of Sultán Selím I. who in his profession was not only a goldsmith, but also a die-cutter. The head of the coiners passes with his suite, and the Sofís of the tower. They have no shops, but only particular cells, where they work in the Tamgha-khánah, or stamp-office.

(309) The Stamp-men (Tamghají). The Stamp-office is a great building close to the factory of the goldsmiths, with a garden and bath, wherein seventy men are employed. They stamp the Imperial cypher (Túghra) on all the silver worked at Constantinople, which however differs from the Túghra on the coins, in as much as the words "ever victorious" are on it. The chief of the stamp-office is at the same time the inspector of all the goldsmiths, because he puts the stamp on their work after having made the assay of the silver. The tax for the stamp is six aspers, three of which go to the treasury and three are divided between the head of the stamp-office and the three Sofís of the tower; if the three Sofís dare to stamp silver of lower alloy then is prescribed, their heads are cut off and righteous men appointed in their places. If the silver put in the fire for the

assay is found to be impure, the chief of the stamp-office confiscates it for the Emperor, or breaks it with a hammer into small pieces and gives it back to the owner; he does the same with silver buttons, if found to be hollow, or to be filled with some spurious alloy. All this is according to the canon of Sultán Selím I. who was himself at the same time a goldsmith, dye-cutter and stamper. The building devoted to the stamp-office is his foundation. These stamping men pass without shops at the procession.

(310) The Valuers of the goldsmiths (Ehl Kibleí Koyúmjián). They are established before the Bezestán, and value the price of jewels, of gold and silver vessels and have a regular pay from government. They pass estimating precious things.

(311) The Refiners (Káljián) are two hundred men, with forty shops. They are all Jews and pass refining gold and silver.

(312) The Silver-searchers (Gumish-khánahjián). They search for silver in dung-hills, and extract it when alloyed with brass, tin or lead. Their patrons are Jemshíd and Karún.

(313) The Silver-sweepers (Rumassiljián). Their patron is Nossair, the Indian; he is the patron of the sweepers, who once a year sweep all the shops of the goldsmiths and watchmakers; clean the sweepings of all heterogeneous particles, and sell it to the silver-searchers, who institute the purifying on the sea-shore in certain vessels, wherein the gold and silver remains, but all the rest goes to the bottom of the sea. They pass in the procession carrying bags on their backs and crying "Rúmata," which is the name for these kind of sweepings.

(314) The Aquafortis makers (Tízábjián) are an hundred men, with twenty-two factories. Their patron is Nossair, the Indian, brought up by Ins Ben Málek. He was an alchymist. His tomb is in Yemen, in the town of Mehaj. They are for the greatest part Jews. If there is gold mixed with silver, or silver with lead and copper they separate it without filing, which would rub off the other metal equally. To effect this operation they put the silver in bottles with aquafortis, which being heated to the necessary degree takes off the gold; the gold extracted is called water-gold and you may keep it like wax between your fingers. The silver which remains in the bottle undergoes a similar operation, and becomes quite pure; it is called water-silver and may be also kept between the fingers like wax. The inventor of the aquafortis was Solomon, who collected the water dripping from leprous Díws. It is so sharp a matter that its vapour alone tinges the feathers of birds and the Jews, who manage it, green, yellow and red, and blackens their nails. In India they dye the teeth with this aquafortis, and you find men who have teeth of thirty-two different colours in the mouth. It happened one day at a fire which broke out in the quarter of the Jews, that the Bostánjí-báchí and Aghá of the

Janissaries hastened, as is their duty, with their troops to extinguish it. Some of them having entered the factory of aquafortis, seeing a couple of hundred bottles all arranged, took them for so many coloured wines, and began to drink with great haste, each laying hold of a bottle. Thirteen of the men instantly fell down dead, their bodies burning to ashes. This cursed aquafortis is also a requisite of the Alchymists, and the Jews are devoted to the study of Alchymy. They pass on litters burning aquafortis from sulphur-water and sulphur-oil.

(315) The Cage-makers (Kafesdarán) are three hundred men, with an hundred shops. Their shops are in the neighbourhood of Sultán Báyazíd. They sell in cages different sorts of knives, daggers, girdles and other wares made of silver, with which they adorn also their shops at the public procession.

(316) The Jewel-merchants (Jevherfúrúshán) are an hundred men, with seventy shops. They belong to the Jewellers above-mentioned, who have no particular shop. These have shops at the Bezestán, and are under the direction of chiefs, whose care it is to find out jewels, which are looked for by Government. They pass exhibiting their jewels to public view.

(317) The Diamond-cutters (Hakkákí Elmás) are forty-five men, with seven manufactories. Their art is quite a peculiar one. They first extract the diamonds from raw stones, then put each piece in a frame of lead, over which they pass wheels turned by men, and polish in this way the raw diamonds, cutting them quadrangular, sexangular, or in what figure they like. It is a manufactory well worthy of being seen. And it is a particular miracle, that lead, the softest of all metals, does the service of rubbing and cutting the diamond the hardest of all stones. Both diamonds and gold, not being consumed by the fire, but only purified, go by the name of ázíz (most worthy). These Diamond-cutters pass on litters occupied in polishing diamonds by their wheels.

(318) The Engravers (Hakkákán) are an hundred and five men, with thirty shops. Their patron is the engraver Abdullah of Yemen, who was girded by Weisul-kaní, and was established by the Prophet chief of the engravers. His tomb is in Yemen at Tafr. They pass engraving in their shops cornelians, grenatites, onyxes, turquoises, and jasper.

(319) The Engravers of seals (Muhurkunán) are eighty men, with fifty shops. Their patron is Osmán, the Caliph, buried at the Bokai of Medina. The principal masters of this art in Sultán Súleimán's time were Mahmúd, Riza and Ferid Chelebí, who engraved seals from an hundred to five hundred piastres.

(320) The Engravers of silver-seals and talismans (Heikelán). Those who engrave seals and talismans on silver, form a particular guild; they do not touch the cornelian from Yemen. They engrave the different characters of Neskhí, Ta'lik, Rika'a and Rishání so well on talismans that it is quite miraculous. There

are forty engravers with fifteen shops. Their patron is Akásha, who having seen the great mole which the Prophet had between his shoulders, and which was the seal of prophecy, began to copy its form on amulets, or to engrave it on brass with the names of God, and perfect words. It was with the Prophet's leave he wrote on them the prayer of the Great name, and engraved it on steel. This talismanic prayer is as follows: "In the name of God: O great in repose! O quick in victory! O all-known by thy monuments, until the end." He was girded by the Prophet himself, and had the advantage of kissing the seal between his shoulders. His tomb is a Mera'sh in a fine walk. These engravers of silver-seals pass on litters engraving different kinds of seals, temples (Heikel), cabalistical squares (Wefk), amulets (Hirz Hamail), prophylactic symbols (Ta'wíz) and talismanic signs (Tilism).

(321) The Carvers of characters and writings on silver-plates (Kalemgerán Koyúmjián) are four hundred men, with two hundred shops. Their patron is Táher Ajemí, who after the conquest of Mecca inlaid the high gate of the temple with the inscription, "There is no God, but God, and Mohammed is his Prophet," in silver, and carved different flowers and other figures round it. He was girded by Alí with the Prophet's permission. He is buried at Shiráz. These carvers embellish the work of the goldsmiths and jewellers with different kinds of carving and enamel, so that it is quite wonderful. The most celebrated master in this art was the Greek, Símítjí Oghlí Michael, whose enamelled watch-cases and sword-handles were sent as presents to the Sháh of Persia and other monarchs. The second was the Armenian, Hajadúr at the Flourhall, then the Armenian, Aidín before the Bezestán, and the Albanian, Osmán Chelebí, who was the master of the mint at Cairo during the governorship of Abd-ur-rahmán, and having died in the year 1004, left his children the sum of forty thousand ducats. They pass adorning their shops with works of their carving.

(322) The Drawers of gold and silver-wire (Sirmakeshán). They were formerly assistants of the goldsmiths, but pass now under their Inspector in the train of the Inspectors, since the orders have been issued, that the Inspectors make a separate procession.

(323) The Crucible-makers (Pútajián) are twenty men, with ten shops. Their patron Abd-ul-ghaffar of Medina, who is the patron of all potters, died an hundred and sixty-two years old and is buried in the Bokáï of Medina. They mingle different kinds of earth and sand, and make a vast number of large and small crucibles in the shapes of the caps of Dervíshes, wherein the goldsmiths refine gold and silver. Other pots will not endure the fire. They keep the secret to themselves.

(324) The Borax merchants (Borajián). They supply the goldsmiths with the borax wanted for soldering metals. It is found in Persia and Erzerúm, cast in

moulds and carried to Constantinople; but I have seen borax also made in Germany and Hungary out of the ashes of reeds. The Egyptian goldsmiths employ the borax of the Natron seas, where Karún was swallowed up by the earth with all his treasures. This Natron is carried into the countries of the Franks where they extract gold from it by means of aquafortis. I spoke of it to alchymists in Europe, who told me that the expense of extracting was not paid by the gold obtained.

(325) The Brass-flute-makers (Borújián Piring). There is but one shop and one master of this handicraft at Constantinople, an obstinate Greek, who dwells at the Flour-hall. The patron of this handicraft is Efrasiáb, the inventor of the Persian flute. In the time of the Prophet there was neither flute nor trumpet in use, but in battle kettle-drums alone were sounded, accompanying the Mohammedan cry of war (Gulbánk Mohammedí) "Allah." This master passes at the public procession adorning his shop with different kinds of flutes and sounding them.

(326) The Inkstand-makers (Dewátjián) are forty men, with nineteen shops. Their patron is Gabriel the Archangel himself, who first brought from Paradise inkstand and pen to Edrís (Enoch), who afterwards became the protector of tailors and writers. In the Prophet's time, one Abú Háfí made an inkstand of yellow brass, with which he presented the Prophet. He was girded by Ins Ben Málek and became the patron of the inkstand-makers. His tomb is in the town of Demúl. The Prophet left this inkstand for the writing of revelation to Moavia. The shops of the inkstand-makers are all at Sultán Báyazíd, mingled with those of the stationers (Kiagadjí). The first of them is Kúloghí Mustafá Chelebí, who makes great inkstands like little boxes of yellow brass or silver, and receives an hundred piastres for one; they pass on litters adorning their shops with inkstands.

(327) The Pen-makers (Tenekejián) are three hundred and five men, with two hundred shops. Their chief is not known. They sell tinned pens coming from Polonia, Bohemia and England.

(328) The Knife-cutlers (Bijákjián) are two hundred men, with an hundred and five shops. We have mentioned above the sword-cutlers, but these are the assistants of the chief of the goldsmiths. They pass adorning their shops with different kinds of knives and cutlery.

Here the train ends of the chief of the goldsmiths, who follows in great style with his sheiks (seniors), nakíbs (priors), kyayás (lieutenants) and chaúshes (ushers), and behind him the Aghá of the Ehlí Kibleh, of the mint, and of the stamps, surrounded by brilliant youths clad in splendid armour, and followed by the eightfold Turkish music which rends the skies.

The Twenty-fourth Section.

(329) The Button-makers (Dogmejí). Their factory is below the mosque of Súltán Súleimán in the market-place. The moulds of the brass-work of the windows in the Imperial mosques, and other moulds are made in this place. When Súltán Súleimán erected the mosque, he first built this factory on account of the great necessity for it. The chief of the founders always resides here, but the shops, more than a thousand, are spread all over the town. The men are thirteen hundred, because the founders of plate are also considered as their fellow assistants. Their first patron was Karún, the alchymist, who found by the brass the traces of Moschus. In the Prophet's time their chief was Talha Ben Obeid, who being converted to the Islám at Medina, became one of the ten companions of the Prophet; he made brass plates and dishes. He is buried at Damascus near to Belál, the Abyssinian.

(330) The Tin-button-makers (Kalaí Dogmejián) are two hundred men, with an hundred shops. Their patron is Abúl Mevahib Anssárí, girded by Selmán and buried at Jebella in Yemen. They pass working in their shops tin-buttons and tin-buckles.

(331) The Makers of the leaden plates for barbers to whet their razors on, are twenty-five men, with ten shops. I do not know their patron, whose name I never met with, either in a statute book (Futuwet-námeh) or in my travels, but neither is it a famous handicraft and is only a new invention. They mix lead with Sonpara (?) and make of it round dishes (kostereh) to whet razors on. They are followed by the Chief of the button-makers with his eightfold Turkish music.

The Twenty-fifth Section.

(332) The Bow-makers (Yaijián) are five hundred men, with two hundred shops. Their patron is Mohammed Ekber, the son of Abúbekr, who was girded by Alí in the Prophet's presence, and became the patron of the bow and line-makers. He became Governor of Egypt after Amrú Ben ul-Aass, and was the cause of Osmán's death. He lies buried at Cairo near Zein-ul-'abidín. They have numerous shops at Sultán Báyazíd, at the monument of Murád Páshá, at Galata and Scutari; Sultán Báyazíd was himself a bow-maker. They adorn their shops with all kinds of bows, such as Sheptsáh, Tozkoparán and Delí Ferhád.

(333) The Arrow-makers (Okjí) are three hundred men, with two hundred shops. Their patron is Abú Mohammed Ben Omrán Al-kawwáss, who had charge of the Prophet's bow and arrows, and walked along side of him as his kawwáss or bowman; in time of peace he occupied himself making arrows. He was girded by Selmán Pák, and is buried in the town of Egín. These bowmen are a very well regulated troop. They adorn their shops with bundles of all kinds

of arrows, such as Jekí, Púta, Asmaish, Píshrew, Pelenk, Khadenk, Nawek, Sehm, Sebzán, Gizú, and Píshár, without turning an eye from their work.

(334) The Cross-bow-makers (Zenberekjián). One of the sides of the exercise house of the Janissaries on the At-maidán, is devoted to the exercise of the cross-bow, and one regiment of the Janissaries has the denomination of Zenberekjí or cross-bowmen. The shops of the cross-bow-makers, who number eighty men, are ten. Their patron was girded by Hamza, and is buried at Belbeis. They pass without shops, bending bows and shooting arrows.

(335) The Sling-makers (Sapánjián) are five men, with three shops. Their first patron was David who killed Goliath with the sling, but their second patron is Bábá Omar, whose sling was the dread of the inhabitants of Khaibar. They pass whirling their slings, as if they were slinging stones.

(336) The Exercise-masters (Ta'lím-khánah ján) are fifty men, with forty-five shops. Their patron is Sa'd-ud-dín Ibn Kerb Ghází, girded by Ins Ben Málek. He fell a martyr at the battle of Bedr Honain, and is buried with the other martyrs who fell in that battle. These exercise-masters pass on litters exhibiting the exercise of the bow and arrow, and encouraging their apprentices with their cant words.

(337) The bowmen (Kemánkeshán, Kemándarán) are three hundred men. Their patron is Sa'd Ben Wakkáss, one of the ten first companions of the Prophet, to whom he promised paradise. His tomb is between Damascus and Jerusalem in Canaan, between Jebb Yússúf and Jisr Yakúb, on a high hill and covered with a high cupola. There are innumerable arrows fixed round it, because every bowman who passes here leaves three arrows as a remembrance. There are Fakírs and a mosque with a house for guests. But I, poor Evilyá, have visited Sa'd Ben Ebí Wakkáss's tomb near Medina, and at Alexandria, so that it is very strange; and I could never learn for a certainty in which of these three places he was really buried. God knows best. The bowmen pass bending different kind of bows, called Munteha, Ailán, Sheddán and bows of chains, exhibiting a thousand feats of consummate bowmen. All are well armed; some passing on foot and some on horseback. Though the shooting with the bow and arrow is but a pastime, yet it is an institution of the Prophet, and is sanctified by the verse of the Korán; "It was not I who shot, when I shot, but it was God, who shot."

(338) The Pehliváns or wrestling heroes, who shoot with arrows. They have no shops, but are always to be found at the exercise-house of the Janissaries at the At-maidán, or at the convent of the bowmen on the Ok-maidán. They are altogether eight hundred brave fellows, who acknowledge for their patron Sa'd Ben Ebí Wakkáss. They shoot, some at the points of weapons, at bottles, mirrors and lamps; some at targets of box-tree and juniper, with arrows made of

goose-quills, clove-flowers, &c. and some shoot arrows without wings into the air, so, that they catch them with the hand when falling. One of the most famous bowmen is Ebezádeh, who in Sultán Múrad's presence, having hid four arrows beneath his bow, shot two of them before him, one to his right shoulder and one to his left; in short four arrows in one shot, which was rewarded by the Sultán with a purse of gold. There are different men of great names in this exercise, amongst whom there are some of my own ancestors, whose names and arms I found stuck up at some convents.

(339) The Bow-ring-makers (Zehgírjián). Their patron Abú Taher Seffál, the son of Sa'd Wakkáss, girded by Selmán Pák, was torn by a lion near Helleh. They adorn their shops with these rings stuck on the thumb to bend the arrows, and hold the sinew with, made of all kinds of horns and fish bones.

(340) The Fighters with swords (Metrákjián) are thirty men, with ten shops. There are besides some thousand fighting Pehliváns, who have no shops. Their chief is Amrú Ben Ommia Zohrí, who presides over all Shátírs (messengers) and Matrákjí (fighters). He was girded by Alí, and is buried at Homs. At the public procession they pass exhibiting on foot the spectacle of fighting with great courage and bravery.

(341) The Fighters with the club (Pehlivánán Kurzbázán) are seventy men, with twelve shops. There are some hundred such fighting Pehliváns, but seventy of them are put down at their establishment, where the rest also assemble swinging their clubs, called, Chekmeh, Kesmeh, Assma, Salma, Salik, Chártop and Sheshtop, which are of the light kind, up to clubs of the weight of two quintals. Their patron is Horúm Ghází, the intimate friend of Hamza, by whom he was girded. They pass swinging their clubs.

(342) The Wrestlers (Pehlivánán Kúshtguírán). They have two convents, one near the small market-place, on the way of the Flour-hall, opposite to the cypress oven, called the convent of the brave (Sheja'a tekiessí), and dating from the conqueror's time. The other on the foot of the height, Zírek Yokúshí, called the convent of the iron hero, (Pehliván Demir-tekiessí). There are three hundred Pehliváns, who, greased with oil, and girded only with a leather, walk naked, and wrestle at the public procession, making their different turns and tricks of wrestling before the Emperor, who beholding them from the Aláï-koshk, rewards them according to their skill. Their patron is Mahmúd, girded by Hamza, whose tomb is unknown.

(343) The Bird-hunters (Sayyadán murghán) are five hundred hunters, with no shops. They are considered as the assistants of the bowmen, because they bring to them all kinds of bird's feathers to make wings of for their arrows.

(344) The Fowlers (Kannásán Aujián) like the preceding have no shops. They

catch birds with birds, and are also considered as assistants of the bowmen, because they furnish them with feathers. Their first patron is Ismail, who in order to satisfy hunger, asked from God, that it might be lawful to him to catch birds with birds. In the time of Alí, his son Hossein bred falcons, and doves, as is recorded in some statute-books. Hossein's tomb is near Baghdád, but his head is at Cairo, where it was sent by Yezíd, his murderer. They pass on Arabian horses, holding in their hands falcons, glede-kites and all kinds of birds of chase on one side, and on the other partridges, woodcocks, ducks, and other waterfowl, which they chase with the above-said birds.

(345) The Fan-makers (Mírwahajián) are an hundred and five men, with thirty shops. Their patron is Jacob of Taif, who presented the Prophet with a fan of bird's wings. He was girded and directed by Ins Ben Málek; his tomb is at Mossul. Passing by they make different kinds of plumes and fans of ravens' and eagles' feathers.

(346) The Makers of the Sorghúj, or plumes of feathers worn as distinction on the turban, are fifty men, with forty shops. Their first patron was Esama, but their following one is unknown, at least I saw no other in the Futuwet-nameh or statute books. They adorn their shops with all sorts of such plumes, as are called Súrghúsh, and Chelenk, made of feathers of herons, cranes, &c., with the Súrghúj (plumes) which the colonels of the Janissaries wear, and the Súpúrgeh (feathers) of their ceremony caps (Kúka).

(347) The Bird-merchants (Kúshbázán) are two hundred men, with fifty shops. They have no patrons. Our fathers had a proverb, saying, *Kúshbází kúmarbazí anlarí katl eden ghází,* "Who kills a bird-merchant and a gambler may be called a victor." The bird-merchants are an abject sort of people, but the young gentlemen and mother-heirs of Constantinople will give for an egg fifty piastres to put under their own doves; and when the young birds soar into the air and descend again to the ground, these gentlemen run after them throwing at them and killing some. This play is called Takla. These Takla-players breed a great number of doves of all sorts, such as Pál, Shebr, Joweizí, Shámí, Missrí, Baghdadí, Munakkit, Alehreh, Martolos, Demkesh, Sába, Talazlí, Pelenk, Jebár, Kizil Aleh, Kara Aleh, Tekir Aleh, Chakar Aleh, Chir Aleh, Sádekút, Tájlikút, and Chakshirlíkút. Dove-feathers being sometimes necessary to the bowmen, these dove-keepers pass in their train, holding on their heads doves with wings spread and ear and feet-rings. The most esteemed of all the above-mentioned sorts of doves is the Baghdadí, because it never misses its way, but returns to its nest, however great the distance of time and place. Some of my friends, who were amateurs of this kind, having one day let loose before me doves at Brússa, they went straight away in the direction of Constantinople to seek their mates there.

A Story.—Sa'dí-zádeh, from Brússa, one of the most renowned of young gentlemen who have eaten their heritage (Miráss Yedí) and one of the greatest amateurs of doves, had spent ten thousand piastres for a collection of a thousand doves, which he used to feed with pomegranate grains wrapt up with musk. One day this collection of doves (the proper name of which is Rumma) roaming about, a most terrible storm came on, which threw the whole town into consternation, and lasted twenty-four hours. The set of doves of Sa'dí-zádeh not having returned, he lost his wits, and out of despair went travelling in Arabia and Persia. So he came to Algiers, where one day going to a palace he saw to his great astonishment his beloved set of doves. He inquired with delicacy about them, and the owner of the palace told him that seven years ago they had come down in the midst of a great storm, and had remained ever since. "Well," replied Sa'dí-zádeh, "this whole Rumma is mine; I have been now seven years travelling in quest of them, and God be praised have met with them at last." The owner of the house required proofs, and Sa'dí-zádeh was quite ready to afford them. He hastened to the market, bought a miskál of musk and a yúk of pomegranates, and put them for a night into the musk. In the morning he invited the owner of the house to witness the proof of their being his property. He went with his friends to the dove-cot, the door of which he opened, and throwing out the pomegranate seed began to call them in his usual way. There arose on the instant such a noise and fluttering amongst the doves as never had been witnessed before, and after they had greedily devoured their food, they soared into the air, and were seen no more. The owner of the house hoped that they would return, but Sa'dí Chelebí said, "God be praised, I have proved my property!" In seventy days he returned from Algiers to Brússa, where he found his beloved doves established in their old cotes hatching their young. It was averred that they had arrived at Brússa on the same day they had left Algiers in the space of eight hours. It is really true that these doves of the sort called Baghdadí are a most wonderful and sagacious bird, but it is a bad thing to feed doves, except those called Kút-dove, having red caps and breeches, which alone it is lawful to feed. For the remembrance of Hassan and Hossein, the sons of Alí, some breed white cock-pigeons without spots, with doves which have red caps and breeches, but the truth is that breeding them is contrary to the law, because the children turn the downmost upmost; much precaution is therefore required.*

(348) The Poulterers (Taúkjián) are four hundred men, and an hundred and five shops. Their patron is Karún, the famous alchymist (Charon), who fed a great number of poultry as a real capital. When he was swallowed up by the

* The sense seems to be, that it is illegal to keep sets of letter-doves of Baghdád for mere pleasure, because the expense of keeping them is ruinous to the amateurs.

earth, his poultry and the natron remained as his heritage to the land of Egypt. It was he who invented hatching chickens in ovens; he who has not seen it has seen nothing in this world. In the third volume of my travels Egypt is minutely described, which may be referred to. The poulterers are attached to the suite of the bowmen and arrow makers, because they stand sometimes in need of poultry feathers. They pass with different kinds of cocks and hens in cages, some with horns, some with two Imlik (?) and with forked Abeg (?); the cocks all crowing, Kúkúrúkúkú.

(349) The Sparrow-merchants and other bird-sellers (Serjeyán). They have no shops, but their abode is on heaths and gardens, where they spread nets or lime-rods, and take all possible kinds of birds, which they exhibit in cages at the public procession. The pelicans draw with their beaks water from the cups put under the cage. The Mankirkúshí, the penny-bird (?) throws in its cage the Mankir-tásh (penny stone) from one side to the other, and the bird-catchers play different tricks.

(350) The Nightingale-merchants (Bulbuljián) are five hundred men, without shops. They furnish great men, Mollas, sons of Vezírs, and barbers' shops with nightingales, which by their melodies enrapture the soul. They have some most precious cages set with onyxes and pearls, some of these cages are worth a thousand piastres or more, and are only made as presents to kings. In these cages the nightingales, excited by the noise of the crowd, sing merrily and loud, vying with each other in their warbling notes. In others loud talking parrots and chattering starlings are seen; some of which recite the Súra Ikhláss and other prayers. After them comes the chief of the bowmen, and the chief of the bowmen of the Okmaidán surrounded by their troops, with bows bending and sinews thrilling; the chief of the arrow-makers, and the colonel, master of the exercise of shooting with bows, followed by the eightfold Turkish music.

The Twenty-sixth Section.

(351) The Tailors (Derzián). They have two great establishments, the first close to the menagerie of lions, built by Mohammed II., which is the house where the chief resides; the second opposite the Aláï-koshk, built by Sultán Suleimán; at each of them five hundred men are working. The number of the tailors' shops outside of Constantinople amounts to three thousand in all the quarters of the four jurisdictions of the capital, and the number of men are five thousand. Their first patron was the prophet Edrís (Enoch) who is actually in Paradise, like Jesus, who are the only two prophets who have entered Paradise without having died. Edrís travelled from Ezher to Syene, in order to convert its inhabitants, and was there taken up into heaven. I, poor Evliya, have drunk of the water of bliss,

collected in the traces of his blessed feet, which are seen on the rock of the grotto, from whence he ascended to heaven. I have also seen the grotto near Nablús, from whence Jesus, when kept in prison, was taken up into heaven. In the Prophet's time the chief of the tailors was David Taheri, girded by Selmán; I do not know where his tomb exists. Besides the two chiefs of the Imperial tailors, who reside at the aforesaid two establishments, there is a third, who is the chief of all tailors both in and out of the town. They ornament their shops on litters, with all kinds of precious dresses, and carry on poles a great number of clothes made of Egyptian stuffs, and their boys are all clad in armour, because they are a most necessary guild in the camp, and have, therefore, obtained rank before the following corporations.

(352) The Tailors of Dolimáns (Dolmajián). Their manufactory is a great establishment near the Bezestán, where their Aghá resides. The pages of the great and little chamber in the Seráï are all dressed in Dolimáns of cloth; they adorn their shops with different kinds of Dolimáns and Ferrája. The inspector of the two Imperial tailor-establishments is the Imperial treasurer.

(353) The Tailors of Kapama (gowns of linen or silk) Kapamajián, are five hundred men, with three hundred shops. Their patron is David Taher; they adorn their shops with dresses made of linen and silk stuffs, called; Lekfúri, Boráji, Imám Riza's linen, linen of Diarbekr, Mossúl, Ahmedabád, and Khatayí.

(354) The Cotton-beaters (Hallanjián penbe) are three hundred men, with one hundred and fifty-four shops. Their chief is Manssúr Záhid Al-kattán, who was girded by Selmán in the Prophet's presence. His tomb is at Baghdád. These cotton-beaters pass beating the cotton with their bows, (against the string of which they strike the cotton to cleanse it), making a harmonious noise of "Tartaka Tartak," and laughing and jesting at their work. They are clad from head to foot in cotton Múvahadis (a kind of short dress) Ferrájis, drawers, turbans, clubs, hatchets, and muskets, all made of cotton. In their shops they again represent in cotton white men with black eyes, lions, dragons, lynxes with red and orange-coloured eyes, which are bound with cotton chains, and the end of the chain is in the hands of a lion-keeper, also made of cotton. At the Aláï-koshk they set fire to some of these men of cotton, and with great shouts throw them amongst the spectators. Some jest maliciously, saying: "Do not be afraid of that lion and that commander, he is all made of cotton, a mere form, and no spirit in him."

(355) The women's Cap-makers (Takkiejián-zenán) are three hundred persons. Their patron is Abdullah Wásiti, girded by Selmán the Persian, he is buried at Wásiti his birth-place. They adorn their shops with women's caps of velvet brocade, and all kinds of rich stuffs; their boys are all clad in armour.

(356) The Turban-makers (Kákjián) are four hundred men, with one hundred

and five shops. Their patron is Abdullah Ben Sa'ad, who arranged the turban or crown (Táj) of the Prophet; his tomb is in Upper Mecca, he was brought up by Ins Ben Málek. Their shops are filled with Káka (the simple cap without the muslin wrapped round it) of velvet and cloth, and their boys follow all clad in armour. Some elegant gentlemen used to ask those boys in a vulgar jest, whether they knew how to dress clean, which being taken in a bad sense is an expression most odious to the boys of these turban-makers.

(357) The Manufacturers of the caps, called Kelleposh, are two hundred and five men, with one hundred and five shops. Their patron is Kaberi-dedeh, they are for the greater part Greeks of Mitylene, and are making kelleposhes as they pass by.

(358) The Blanket-makers (Yorghánjián) are four hundred with one hundred and five shops. Their patron is Káhit, the Indian, who was girded by Ins Ben Málek. It was he who furnished the blankets at their marriages for the daughters of Osmán Rokkie, and Omar Yulthúm, and for Fatima, the daughter of the Prophet, Alí's wife. He is buried at Jebella in Yemen. This town of Jebella is near Mecca. The blanket-makers adorn their shops with blankets of atlas brocade, and all sorts of rich stuffs.

(359) The Border-makers (Zinjefotújissi) are forty men, with twenty shops. Their patron is unknown. They pass working borders on the robes of the U'lemas, on marble, cut in the shape of mushrooms.

(360) The Shirt-makers (Gomlekjián) are four hundred men, with three hundred shops. Their first patron was Seth, who made shirts of cotton, but he himself received this handicraft from Gabriel. In the Prophet's time their patron was Khodaima, the father-in-law of the Prophet, who was betrothed to his daughter Zeineb. The tomb of Khodaima is in Upper Mecca. He worked the spinning of Khadija and Aisha into shirts, which he sold, and gained his subsistence by this trade. They adorn their shops with different kinds of shirts of Constantinople, Kalamita, and Trapezún, and hang also on poles, shirts of one piece without sewing.

(361) The Turban-makers (Dulbendjián), that is the dressers of the muslin called Dulbend, round the cap called Káúk. Their patron is the Prophet himself, who carried on trade from Mecca to Bossra in Syria with turbans, and wrapped round his own head the white Mahommedan dulbend. Later in life he let his hair grow, and after the manner of Alí, wrapped a black sash round his head.

(362) The Handkerchief-makers (Yághlikjián) are one hundred men, with sixty shops. The very first lady who worked a handkerchief was Balkis, the Queen of Saba, and wife of Salomon. In the Prophet's time, Selmán, the Persian, sewed handkerchiefs and sold them. They exhibit passing by in their shops, a show of all sorts of handkerchiefs.

(363) The Stitchers (U'rújián) are thirty-five men, with ten shops; their chief is Atalla, the Abyssinian, who was girded by Ins Ben Málek, and who is buried at Zoleia in Abyssinia. He went there with Osmán (Mohammed's ambassador), who washed his corpse, said prayers over him, and buried him there. It is now a place of general pilgrimage. The shops of these stitchers are at the bottom of the Coral mosque, before the Sipt-Hamám; if a Cashmere shawl, atlas cloth, muslin, or any precious stuffs of this kind is torn, or eaten by mice or worms, they mend the spots damaged, so that it is impossible to find them. It is a skilful handicraft. They pass stitching.

(364) The Weavers (Julláhán) are one thousand men, with two hundred shops. Their first patron was Seth, but in the Prophet's time it was one of Selmán's disciples, girded by him, whose tomb I am ignorant of. They pass working on their looms.

(365) The Merchants of old cloth, and cloth fragments (Pártshajián) are one hundred and eighty men, with forty-five shops. Their patron is Abúl-hoda Ben Yassín, a disciple of Ins Ben Málek, from whom he received the girdle. His tomb is in the neighbourhood of Baghdád. They fit up their shops with different rags and fragments of cloth and precious stuffs. They are all Greeks from Mitylene, and all wealthy.

(366) The Yarn-merchants (Iplikjián) five hundred men, with two hundred and fifty-five shops. Their patron is Ins Ben Málek's disciple. His tomb is in the town of Sitára in Kúnjistán. (?) They adorn their shops with yarn of different colours.

(367) The Belt and Girdle-makers (Gharázán) are eight hundred men, with three hundred shops. They say that their patron is Imám Ghazáli, which is not true. It is Abdullah Ben Ja'afer Tayár, girded by Selmán. They adorn their shops with girdles and belts made of precious stuffs, and different other toys made of silver and gold spun in thread (Sirma), as if they would imitate the market-place at Brússa, which is called the market-place of the bride. Fine boys well dressed resemble those of paradise; and it is known, that in the town-revolt, called Shehrenguíz, (panegyrics which praise all the beaux or beauties, each of which is capable to put a whole town in revolt by the effect of his charms) the boys of the turban-dressers (men milliners) rank the first, the cap-makers, second, and the girdle-makers, third.

(368) The Jew Silk-merchants (Ibrishímjián) are three hundred men, with one hundred shops. They have a separate market near the Bezestán, go-betweens, (miánji) and cháushes. They adorn their shops with all kinds of silk.

(369) The Silk button-makers (Dogmejiáni Harír) are six hundred men, with fifty shops. They adorn the shops with silk buttons of the Trapezún manufac-

ture. After them walk in full array, the head of the tailors, the head of the Dolimán-makers, with their nakíbs, chaúshes, kiayas, sheikhs, and the eightfold Turkish music.

The Twenty-seventh Section.

(370) The Tent-makers (Khaimejián or Chádirjián) derive their handicraft from Jemshíd, who made the first tent. In the Prophet's time their patron was Nassir Ben Abdullah Mekki, the tent-maker, who was girded by Selmán, and made the Prophet's tent of Ihrám (the coarse cloth of the pilgrim's dress). They dress fine tents on litters, and fine boys are seen working in them, playing tricks with each other, some are busy, setting-up awnings and musquito-nets (Sayebán, Namúsie).

(371) The Tent-rope-makers (Tanábjián) are one hundred men, with forty shops. They pass adorning their tents with all kinds of tent-ropes made of cotton of different colours.

(372) The Halter-makers (Kúlánjián) are one hundred and five men, with fifty-five shops. Their patron is the same as that of the girdle-makers. They are followed by the head of the tent-makers with his kiayás, nakíbs, sheikhs, chaúshes, and the eightfold Turkish music.

The Twenty-eighth Section.

(373) The Fur-merchants (Kurkjián) are one thousand men, with five hundred shops. Their patron is Edrís, the same as that of the tailors, because they are also busy with the needle. But the first inventor of the fur-dress was Húsheng, who wore the hides of beasts killed in hunting, that he might roam through the woods in animals' guise, which was afterwards imitated by others as a matter of pleasure and delight. In the time of the Prophet, the chief of the fur-makers was Amrú Ben A'mri, who was girded by Selmán Pák, his tomb is not known to me. There was a wonderful contest between the fur-makers and tanners, about the precedency of rank. At length the Emperor decided in favour of the first, because all the first men of the state dress in fur. They adorn their shops with furs of all kinds, of the value of many hundred thousand piastres. The Greek fur-makers of the market-place of Mahmúd Páshá form a separate procession, with caps of bear-skin and breeches of fur. Some are dressed from head to foot in lions, leopards, and wolves' skins, with Kalpáks of sable on their heads. Some dress again in skins, as wild men and savages, so that those who see them are afraid, each one being tied by six or sevenfold strong chains, and led by six or seven people. These wild men assailing their leaders and keepers, spread amongst the people a noise and confusion, which is beyond all description. Some are dressed like Perís and Dívs in strange figures, with their feet turned to the sky

apparently, while they walk with their real feet on the ground. Others, clad in lion, leopard, and bear-skins, represent those animals walking on all-fours and dragged with chains. Every time they grow mutinous they are beaten by their guards. Some representing swine, apes, and other animals, not dangerous, follow in crowds without chains. Others assail them with dogs and hounds, representing the show of a hunting party with halberds in their hands.

(374) The Sable-merchants (Samúrjián) are one thousand men. They are all Greeks from the towns of Sirfje, Florina, Latshásta, Golikesri, rich merchants, who bring fur from Russia every year. They fit out their shops with all kinds of fur, and with fish-bones.

(375) The Sable Kalpák-makers, (Samúr Kalpákjián,) are one hundred and five men, with eighty shops. Their patron is unknown. The sable Kalpák is the distinctive head-dress of the family of the Tátár princes of the Jinguíz family. They fill their shops with such sable Kalpáks stuffed out and moving on strings.

(376) The Water-fowl catchers (A'ján murghán) are two hundred men, affranchised by Imperial diploma, so that the Chákerjibashí, head of the vulture hunters, the Túghánjibáshí, head of the Falconers, the Shahinjibáshí, Ahmedjibáshí, the general of the Bostanjís and Janissaries; the chief huntsmen of Istranija, cannot interfere with them. They hunt on the lakes of Chekmeje and Terkoz, (at both extremities of Constantinople on the Black and White sea) pelicans and ducks, the necks of which they give to the head of the fur-makers, the wings to the head of the arrow-makers.

(377) The Leopard-keepers (Parsjián). They belong properly to the Imperial menagerie, yet as the skins of these animals are of use to the fur makers, they pass along with them, dragging the Imperial leopards in chains, and crying their cant words.

(378) The Lion-keepers (Arslánjián), their patron is Alí, the Lion of God, to whom all savage beasts paid obeisance. Formerly the lion and leopard-keepers, with their lions and leopards, used to walk in the train of the dogs and mastiffs of the shepherds, and the Mádras of the head of the butchers; but the fur-makers standing in need of their skins, an Imperial edict was issued in order to fix their place in the suite of the fur-makers. They drag lions, leopards, bears and other wild beasts in chains. They are followed by the boys of the Greek and Moslim fur-makers, who are all dressed in Kalpáks of sable, and clad in armour, surrounding in great pomp the horses of the head of the hunters (A'jibáshí); of the head of the leopard-keepers (Parsjibáshí); of the head of the lion-keepers (Arslánjibáshí); and of the head of the fur-makers (Kurkjibáshí); followed by the eightfold Turkish music. These guilds are for the sake of dress, indispensable, in time of peace or war.

The Twenty-ninth Section.

(379) The Tanners (Dabbághán). There are twelve great tanneries in the four jurisdictions of Constantinople. These tanners are a set of wild fellows, and men-dragons; who, if a criminal, or bloodstained villain takes refuge amongst them, refuse to deliver him up to justice, but they do not let him escape, but put him to the business of turning up dog's dirt, an occupation which causes him to repent of former crimes and to amend his life afterwards. There are altogether seven hundred tanneries, which employ three thousand men. Their patron is Zeid, the Indian, who was girded by Selmán Pák. So it is put down in the Statute book of Ja'afer Sádik. His tomb is not known. In Turkey the tanners are called A'his, from Ahwerán of Cesarea; he was a great saint in the time of the Seljúk family. It is a famous story, that it having been hinted to the king that A'hibaba paid no duties, and the collectors having come to him in execution, they were all frightened away by a wild beast (Awren) starting from the middle of his shop, and which accompanied him to the king, who being equally frightened out of his wits, was very happy to allow him the permission asked, to bury the collectors killed. His tomb is a great establisment in the gardens of the town of Denizli, which is given as Khass to Kia Sultána (the Lady of Melik Ahmed Páshá Evliya's patron), and all the Turkish tanners acknowledge this Ahúawren to be their patron; the truth is, however, that the veritable patron is Zeid, the Indian. These tanners are a wild and savage set of men, and were the cause of the late Málek Ahmed Páshá losing the place of Grand Vezír; they are so riotous and unruly, that if assembled together they would be capable of deposing the Emperor. At the public entrance of the camp, many thousand of them assembled barefoot and bareheaded, with hands and feet coloured red, and with arms and nails of a deep blue or black, all dressed in leather and saffian of variegated colours, their aprons, turbans, dolimáns, and clubs, being made of leather, crying "Astra, Astra." Others are busy adorning their shops with saffian of different colours, blue, yellow, peach-coloured, Nafta; others pass turning goat-skins in wooden vessels, and treading them, with cries of "Ya-Hai!" (O, all vivifying!) Others pass saying: "We clean what is unclean, what is unclean, we clean." One of their ancient glories is to carry on a pole a banner made of old leather, in remembrance of the smith's (Kawe) apron, which converted into the banner of Persian liberty overthrew Zohák's tyranny.

(380) The Shagreen-tanners (Sagrijián) are one hundred men, with sixteen shops at the Flour-hall; they were of old time the assistants of the tanners, but have been since arranged as assistants to the sword-makers, where mention of them has already been made.

(381) The Parchment-makers (Kúderijián) are three hundred men, with eighty shops. They are all Jews, and their manufactory is at Khoja-páshá.

(382) The Parchment-painters (Turshejián). They adorn their shops and themselves with painted parchments.

(383) The Felt-makers (Ketshejián) are a thousand and five men, with four hundred shops. Their patron is Abú Said Nádi, girded by Selmán Pák. His tomb is at Kerbela, where he was killed with Imám Hossein. As he had killed during his life a great number of Yezídís, it is usual in Persia to swear by the tomb of Abú Said Nádi. It is a great place of pilgrimage of the Motezeli and Shii. They pass working in their shops different kinds of felt.

(384) The Burk-makers (Burkjián) are one hundred men, with forty shops, at the horse-market. Their patron is Abú Said. They make different sorts of capots and caps of the kind of felt called Burk.

(385) The Felt-makers of the Janissaries (Ketshejián Yenitsheri) are sixty men, with ten shops, patronised by Abú Said; their factory is established in both barracks (the old and new) near the mosque of the Janissaries Ortajami. They adorn their shops with the felt cap of the Janissaries.

(386) The Saddle-cloth makers (Motáf) are one hundred men, with fifty shops. Their patron is Ja'afer Tayár, girded by Selmán Pák. Their shops are fitted up with saddle-cloths, saddle-bags, halters, pistol-cases, and other of their manufactures, which they carry on poles.

(387) The Merchants of saddle-cloth, &c. (Tajián Motáf) are one hundred men, with fifty shops. Their patron is Sa'ad Ben Obeidi-khazreji, who was girded by Selmán. His tomb is in Sherzol; they do not have their shops in any fixed place like the men who work the saddle-cloths, but sell their work in open market.

(388) The Merchants of tannery (Tájiráni-dab'bágh) are one hundred men, with fifty shops. There is between them and the tanners the same difference as between the saddle-cloth merchants and saddle-cloth makers. These work, and the others sell the work in the open market.

(389) The Merchants of leather rags and fragments (Partshejián) are only fifteen men, with ten shops. They sell in the Coral market pieces of old leather, saffian, &c. and follow in the train of the tanners, whose assistants they are considered to be. They wear variegated caps. Behind them walks the chief of the tanners, accompanied by eightfold Turkish music.

The Thirtieth Section.

(390) The Saddlers (Serráji) are five thousand in number, who have one thousand and eighty-four shops. Their patron is Abú-nassr-Khasem from Baghdád, girded by Selmán. His tomb is in the neighbourhood of Baghdád, and the

lineage of all saddlers is derived from him A great saint. The saddlers being of the greatest necessity in a camp, they obtained rank before all other corporations. They adorn their shops with saddles embroidered, with holsters, field-bottles, &c.

(391) The Saddle-tree makers (Kaltákjián) are three hundred men, with one hundred shops, they adorn their shops with Syrian saddle-trees.

(392) The Quiver-makers (Tirkeshjián) are sixty men, with thirty shops. Their patron is old Tokh-tamíshkhán of the Jenguíz family, and Hamza, the Prophet's uncle, who received the girdle from the Prophet himself. He is buried at the foot of mount Ohod at Medina.

(393) The Makers of a particular kind of quiver, called Gudelej (Gudelejjián) are twelve men, with two shops, patronised by a disciple of Hamza, who is buried at Aintáb.

(394) The workmen of the Jáb (Jábjián) are thirty men, with ten shops, all Albanese. Jáb is, like Gudelej, a particular kind of case for bow and arrows.

(395) The Saddle-cloth-makers (Tekeltijián) are one hundred and five men, with forty-nine shops. They adorn their shops with embroidered saddle-cloths and trappings.

(396) The Jack-makers (jacks for carrying water on horses) Meshakjián, are one hundred and five men, with fifty shops. They carry on their horses all kind of jacks, leathern bottles, and water-pipes.

(397) The Oil-pot makers (Debbejián) are one hundred men, with forty shops. They adorn their shops with all kind of leathern pots and vessels, called Debbe and Bodúj, for keeping oil, butter, powder, &c.

(398) The Table-makers (Sofrajián) are three hundred men, with fifty shops. They make field-tables to dine upon, out of leather, and pass on litters.

(399) The Halter-makers (Yúlárjián) are one hundred men, with forty shops. They pass making halters in their shops.

(400) The makers of leather baskets and trunks (Seped Sandukchí) are one hundred and five men, with thirty shops. They fill their shops with different kinds of baskets and trunks, and pass all clad in armour.

(401) The Cudgel-makers (Kamchijián) are twenty men, with twelve shops. Their patron is unknown. They fit up their shops with different kinds of cudgels, called Sunbule, Chatál, Wúrma.

(402) The Sumpter Saddle-makers (Semerjián or Talandúzán) are one thousand men and five hundred shops. Their patron is Yússúf Birindi, who was girded by Abazer Ghaffárí, in the Prophet's presence. He was killed at Kerbela, together with Imám Hossein, and is buried there. They exhibit in their passage small sumpter-saddles, which they lay on young asses, mules, and goats, and adorn their

shops with all the apparel of sumptering. The sumptermen are, with the farriers, cooks and barbers, the most necessary, and therefore the most esteemed guilds in the Ottoman camp. With the sumptermen finishes the procession of the assistants of the chief of the saddlers, whose troop passes now with its kiayas (substitutes), nakíbs (provosts), sheikhs (seniors), chaúshes (ushers), dellál (footmen), mokadem, and watchmen (begji), which alone amount to the number of two hundred men, because their factory resembles a castle with four gates, a basin in the court, and a mosque. There is no saddler's factory, either in Arabia or Persia, which can be compared with it. It was built by Mohammed II. in the year 859. The Serrájbáshí, chief of the saddlers, ends the train in the greatest pomp.

The Thirty-first Section.

(403) The Shoemakers (Papúshjián) are four thousand men, with three hundred and forty shops. They have seven factories in the Coral market, where no less than eight thousand single men all employed in this guild are lodged. They have their particular officers, who are appointed by an Imperial Rescript of Sultán Súleimán, who exempted them from the jurisdiction of all other commanding officers. They punish their culprits themselves, even by death, and bury them in the precinct of their establishment. Súltán Súleimán once swore in his wrath against the Janissaries, who being dissatisfied would not touch their soup, that he would break them by assistance of the shoemakers, who having heard of his oath, assembled instantly from the four jurisdictions of Constantinople; an armed crowd of forty thousand shoemakers, who made their appearance before the palace, with shouts of "Allah, Allah." Súleimán, surprised by these cries, asked their cause, and pleased with their faithfulness, he gave audience to the chiefs and seniors, asking what he could do for them in reward for their zeal. Their petition embraced four points. First, they said that formerly boy-recruits had been given to them, who, well-bred and taught to read and write, could make their way to military charges, but as this custom had been suspended by the Janissaries, they begged its renewal. Secondly, they lamented that the price of ten aspers was too low for a pair of papúshes, and wished it encreased. In the third place, they petitioned for the free execution of their culprits by their own officers, without any other magistrate's interference. In the fourth place, they begged to be granted the privilege of a particular train with *Turkish music, at the* public processions, because till then their Aghá *had been confounded in the train* of the Aghá of the boy-recruits. Súleimán granted them these four points by an Imperial diploma, and bade them go home, and be quiet and keep ready as before. The Janissaries, who before had no mind to eat their soup, grew now of so good an appetite, that they were nearly devouring the plates together with the

soup. The shoemakers pass all armed, but barefoot and bareheaded, adorning their shops with all kinds of shoes and slippers, of all possible dimensions, called Zenáne, Rúzkar Olúrtassí, Kúrdaghzí, Telelí, Kúbárí, Serhadli, putting shoes into boots and boots into shoes. In one place all papúshes, in another all pashmaks (the first are slippers for men, the second for women); men's boots of an enormous size, big enough to hold two men; in their hands they hold múshta (awls?) of brass, glass, and box. So they pass resembling a troop of Jíns, every one being (God forgive us our sins!) a man-dragon, distilling lethal poison from their tasses. Their patron is Rúshnád, the son of Mohammed Ekber, who lived an hundred years; and is buried at Jezair in Ommán.

(404) The Recruiters of boys for the Janissaries (Taifei Degishirme) the press-gang. Every seven years a Colonel of the Janissaries, out of the regiments of the Yaya, sets out with five or six hundred men for Rúmelí, to draft from all the villages, Albanese, Greek, Albanian, Servian, and Bulgarian boys. The seven or eight thousand boys collected in that way, according to the institute of Sultán Orkhán, sanctified by the benediction of Hájí Begtásh, are dressed in the town of Uskúb, in jackets (Múwahadí) of red Aba, with a cleft on the shoulders, and with caps of red felt, which resemble the night-caps of Karagoz (the merry fellow in the Chinese shades). Arrived at Constantinople, their names are put down in register, and they are called Ajemoghláns, receiving twenty aspers, and half a piece of cloth a year. The best are given to the artillery, the armourers, and the Bostanjí, because this is the heaviest service. At the public procession, the Colonel of the press-gang collects them, and they pass dressed in their caps, along with the train of the shoemakers, to the number of four thousand boys.

The Thirty-second Section.

(405) The Shoe-merchants (Khaffáfán) are one thousand men, with as many shops. They sell boots (Jizme), slippers, shoes, and socks, (Papúsh, Pashmak, Postál, Yemení, Felár, Cherkizí, Tomák, and Terlík), all made and ready. Their delláls or cryers, fill great plates with papúshes of the kind called Kútána, Zergerdán, Zenáne, and Lorta, and cry them out from three hundred to fifteen hundred aspers, according to an account which they know amongst themselves, and the scheme of which is no other than to cheat the buyers, which they boast of. They are a merciless set of people, but every man stands in need of them.

The guilds, which are assistants to the Khaffáfs or shoe-merchants, are the following:

(406) The Pashmakjí, or merchants of women's slippers (Pashmak). Their patron is Mohammed Ekber, who was girded by Selmán Pák. His tomb is at the

town of Aden in Yemen. He is also the patron of the shoemakers; the shoe-merchants have no exclusive patron.

(407) The Instrument-makers for the shoemakers (Attárdikijián) are one hundred men, with eighty shops. Their patron is Abússelám, the son of Mohammed Ekber Yemení. They have a particular market near the old Bezestán, near the bitter fountain, where they sell lasts for slippers, boots, and shoes, glue, needles, awls, combs, presses, &c.

(408) The Boot-merchants (Jizmejián) are five hundred men, with one hundred shops. Their patron is Mohammed Ekber from Yemen. They adorn their shops with red, yellow, and blue boots.

(409) The Aríkjián (?) Their patron is Abazer Ghaffárí's disciple, buried at Cæsarea. They adorn their shops with different kinds of Arík (?)*

(410) The Merchants of Mest (the leather socks sewed to the breeches) are five hundred men, with one hundred shops. Their patron is Abú Horeireh, who was girded by Alí; he was the first who made socks of goat-skin for the Prophet. He is buried in a date wood of Jíza, opposite Cairo. His surname Abú Horeireh, or the cat's father, was given to him by the Prophet on account of his predilection for cats. Twice a year, at the beginning of spring, and on the night of Mevlúd, or the Prophet's birth, many thousand men assemble at his monument, where a great number of cats are kept. All this has been minutely described in the second volume of our travels.

(411) The Merchants of Terlik (sweat-socks), which are worn instead of our stockings, immmediately on the foot, within the Mest. They adorn their shops with variegated socks.

(412) The Old Shoe-merchants (Khaffáfán Eskijián) are two hundred men, with one hundred and four shops. Their patron is Ammár Ben Yassír, girded by Selmán Pák. His tomb is at Aden. They adorn their shops with old shoes.

(413) The Bath-coblers (Pinedúzání-hamám) are one hundred and fifty men, who sit at the gates of the hundred and fifty baths of Constantinople, mending the shoes and slippers of those who stand in need of it, while they are bathing.

(414) The Coblers (Eskijián) altogether are more than a thousand. They pass mending old shoes.

(415) The Cryers of the shoe-merchants (Dellálání-khaffáfán) are five hundred men, who have no shops; they perform only the office of crying out or proclaiming the sales at the shoe-markets of Constantinople. Their patron was girded by Abazer Ghaffárí, and his tomb is at Kavarna, near Baghdád. All these guilds, if they affranchise a boy apprentice, pray first to Mahommed Ekber Yemení as the common saint, and then to their particular patron. Behind them walk the chief

* Perhaps, "Leather sole-makers."—Ed.

of the shoe-merchants (Khaffáfbashí) the chief of the slipper-merchants (Pashmakjibáshí) with the Ottoman war-music.

The Thirty-third Section.

(416) There are three thousand shops of Grocers (Attárán). Their patron is Hassám-ud-dín Ben Abdullah of Bassra. These grocers sell many thousand articles, and have many guilds for their assistants. The first are Egyptian grocers, who are established outside of the prison-gate, and pass armed on wagons filled with baskets of ginger, pepper, cardamum, cinnamon, cloves, rhubarb, spikenard, and aloes, forming altogether three thousand articles, which are minutely described in the Tezkeret of David, with their qualities and properties. These grocers have all these articles well kept in bottles and boxes.

(417) The Aloe and Ambergris merchants (Udanberjián) are an hundred men, with forty shops. Their patron was brought up by Selmán Pák. They pass perfuming their shops with aloe and ambergris.

(418) The Perfume merchants (Bokhúrjián) are thirty men, with twenty-five shops. They pass perfuming their shops with smoke of frankincense, spikenard, and different other perfumes.

(419) The Cup-makers (Finjánjián) are fifteen men, with two shops; they adorn their shops with cups of China and Martabáni.

(420) The Menders of broken cups (Finjián Kindejián) are twenty men, with fifteen shops. They pass mending broken cups.

(421) The Merchants of perfume pots (Attár Chomlekjián) are five hundred men, with three hundred shops. Their patron is Abdúlghaffár of Medina, the patron of all pot, can, and dish merchants. He died one hundred and sixty-two years old, and his tomb is at Baka'áï of Medina, where I was so happy as to visit it. They adorn their shops with different kinds of dishes, plates and pots.

(422) The Potters have been already mentioned, but those who make perfume pots, pass along with the perfumers turning the pots on the wheel.

(423) The Match-merchants (Kibritjián) are fifty-five men, with forty shops. They adorn their shops with sulphur-matches, which they sell.

(424) The Merchants of sulphur-oil (Dehhán Kibritjián). The first who extracted sulphur-oil for alchymical purposes was Karún, and there is now but one single man at Constantinople, who possesses the secret of extracting it.

(425) The Merchants of almond-oil (Attár yághjián badám) are seven men, with three shops. Their patron is Zanún, the Egyptian, who is buried at Cairo. They pass extracting different sorts of oil.

(426) The Bottle-makers (Shishejián) are one hundred and five men, with four shops Their first patron is Jemshíd, and amongst the modern Abúsina

(Avicenna). The glass factories at Constantinople are, that within the gate of Jubbalí, that before the gate of Eyúb, that within the gate of the potters, and at Khasskóï. There are none at any other place. They pass making bottles. Whoever wishes to see a specimen of the fire of hell, may look on the fire in these glass factories; but notwithstanding its fury, it is but a spark in comparison of the fire of hell.

(427) The Merchants of bottles (Tájiráni shíshe) are three hundred men, with two hundred shops. Their patron is also Abúsina. Their shops are at Galata, very few in other places. They adorn their shops with all kinds of glass ware.

(428) The Perfumers, who sell their wares walking, (Charchijián) are three hundred men, who acknowledge for their patron also, Abazer Ghaffárí, his tomb is at Jerusalem. They carry about their perfumes in baskets, crying A'l charchi (take small things.)

(429) The Fayence merchants (Chínchian or Aivájián) are three hundred men, with one hundred shops. Their patron is Abdúl-ghaffár, girded by Selmán, who is also the patron of the potters. Their name of Aivájián is derived from the circumstance that when any accident happens to their fragile ware disposed in rows, be it from an earthquake, be it from a cat passing over, or be it from boys throwing stones, and breaking it for mischief's sake, they cry, "Aiwá! Aiwá!" Their market is a most showy one outside of the prison-gate. They adorn their shops with fayence of Nicæa and Kútáhie.

(430) The Merchants of great dishes (Teknejián) are one hundred and fifty-two men, with one hundred shops. Their patron is Behlúl Kassa'a, buried at Haleb. They carry on poles great dishes called Cheper, Kassa'a, Ghalebe.

(431) The Opium merchants (Afiúnjí) are one hundred and four men and as many shops. The inventor of opium is Pythagoras, the unitarian philosopher, and in the Prophet's time it was eaten first by Amrú Ben Ommia Dhamírí (the Interior), and indeed nothing purifies the vessel of the mind like eating opium. They pass at the public procession preparing opium, some stretching out their tongues like men hanged; some crying "Hái" and "Húí," and frightening them out of their sleep by the assurance that their opium was not of Karahissár, that is, not of the best.

(432) The Hyoscyamus-eaters (Benjián) are sixty men, with twelve shops. Their first patron is Jemshíd. They pass eating hyoscyamus and playing many tricks.

(433) The Gatherers of Simples (Ispecherán) are one hundred and five men, with seventy shops. Their patron is Lokman, to whom all herbs created by God on the surface of the earth spoke, saying: "I am good for such a disease." In the Prophet's time the chief of these gatherers of simples was Hedayet-ullah, the son of Zanún, the Egyptian, he was girded by his father with the Prophet's per-

mission, and declared the chief of all those who sell herbs as remedies. His tomb is in the mountains of Hejáz; he was stung by a serpent, when gathering simples, and died before medicine could arrive from town. There are a great number of these herb-merchants. At Constantinople, their market is established during the whole week in forty-four places, as on Juma'a-bazári, Sáli-bazarí, Chár-shenbe-bazárí, that is on the markets of Friday, Tuesday, Wednesday. The merchants who sell in these markets are five hundred, who have no shops, but sell their herbs in baskets.

(434) The Coffee-merchants (Attárán Kahve) are five hundred men, with three hundred shops. They are great merchants, each of whom possess a capital of a thousand purses in Egypt, Yemen, Sana'a, Aden; at the public procession they load some hundred fards (Farda) of coffee on wagons, and weigh it out by quintal. I don't know their Sheikh, because coffee is a new invention, but the drinking it comes from Sheikh Shadelí. My compliments to you.

(435) The Jew-grocers (Attárán Yehúdán) are four hundred men, with two hundred shops. Their patron is Hassán Ben Abdullah of Bassra. These merchants are rich Jews, who have their shops in those parts of the town, called Takht-ul-kala'a and Mahmúd páshá. They sell different kinds of colours, the red colour, Sulugún (minium), the white, Isfidáj (cerusa), cinnabar, lake, lapis lazuli, iron-thread, brass vessels, and all kinds of minerals. These guilds of assistants to the chief of the grocers having passed, he follows himself with his exquisite troop, all clad in sable like a magnificent Voivode, with a pompous horse led before him, and his youths behind all clad in armour, with the eightfold Turkish music.

The Thirty-fourth Section.

(436) The Barbers (Berber). From the time of Adam to Abraham all Prophets let their hair grow, and nothing was heard of a barber; but Abraham having built the Ka'bah, and performed the rites of pilgrimage, was ordered to shave his hair at Mína, which he did, together with his two sons Isaac and Ismaíl, and so became the patron of the barbers. The Prophet, when he received the gift of prophecy at forty years of age, wore his hair, because all the Háshemites and Koreishites wore it, and even now a great number of Arabs, belonging to these families wear it. One of the Koreishites, called Jebel-ul-Hemmet, having deprived an Arab of his eye, and being condemned by Omar to undergo the same loss, as a punishment, fled to King Heraclius at Antiochia, and the place which he inhabited is even now called Jebellieh. He fled from thence, and retired to the mountains of Avlonia, where the Albanese language originated from a mixture of the Frank language with Arabic!! These descendants are even now called Koreishi, and wear long beards and hair like their ancestors.

This Jebel-ul-Hemmet, the Arabic founder of the Albanians, is buried at Ilbessán, but they say he died a renegado. There are also a great number of Koreishites who allow their hair to grow, near Mecca; the same is the case with many Dervíshes, and with a great number of Abyssinian nations. I saw on my travels also, many other people, who let all their hair grow. The Prophet having conquered Mecca, and his principal antagonists having embraced Islám, he ordered his disciple Selmán Pák, the very same day, to shave his head. He became therefore, the patron of all barbers, and was girded by Alí. His tomb is not far from Baghdád, on the shore of the Tigris, where once a year, all barbers and a great number of people assemble for recreation. He is a great saint, who was the Prophet's exterior servant. It is of him that the Prophet said; "Selmán is one of ours, and of the inhabitants of Paradise; he possesses the knowledge of the ancients and the moderns, and Paradise longs for Selmán five times every day and every night." Of the ten companions of the Prophet, Selmán and Akásha alone have been promised Paradise. Selmán was the first of all disciples girded by Alí, and became the patron of patrons. He lived three hundred and thirty years, and was also able to rectify the rites of purification and prayer, tracing them to the mode of their original institution. The great Imám Abúhanífeh, enjoyed the advantage of his conversation at Baghdád, and derived from him the knowledge of antients and moderns. The great Imám, whose proper name is Na'amán Ben Thabet, derived his lineage on the maternal side from Núshirván; he took instruction of the orthodox sect (Mezheb) not from him but from Hamád, who get it from Alkama, who derived it from Ibrahím Nakhí, who had it through Abbás from the Prophet himself, to whom it descended by Gabriel from Heaven. The barbers, who acknowledge for their first patron Abraham, and for their second Selmán, pass on litters with silk aprons before them, adorning their shops with different looking-glasses, basins of brass, and some thousand German razors.

(437) The Barbers of circumcision (Berberán sunnetjián) are four hundred men, with three hundred shops. Their patron is Abúlhawakín Ben Mohammed, Ben Talha, Ben Abdullah, girded by Selmán, whose function it was to circumcise all those who had embraced Islám. The Prophet alone was born from Emina, his mother, already circumcised. The wife of Abúlhawakín, the patron of the circumcision men, was Rabia, the daghter of Abdullah Ben Messúd; she cut off from her daughter, the excrescent flesh of the shamelips, called Kirmizí dilchak, which was first done by Sara, to fulfil the oath she had sworn in her anger of cutting a piece of flesh out of the body of Hagar. The custom of circumcision of girls has remained established ever since among the Arabs, and particularly in Egypt. There is a set of people called Hazerí, who on the night of the circumcision of girls, make great festivities. The advantage of this circumcision is to facilitate birth.

These circumcision-men adorn their shops with a great number of razors, and pass circumcising some boys under the noise of drums.

(438) The Barbers on foot (Berberán Piadegán). This is the name of barbers, who have no shops, and the number of whom amounts to two thousand. Their patron is also Selmán Pák.

(439) The Grinders (Charkjián) are one hundred men, with forty shops. Their patron is Abúlfeth Abdullah of Bassra, who is also the patron of the knife-cutlers. They pass whetting razors on great wheels.

(440) The Razor-handle-makers (Ustúra Koirúkjián) are forty persons, with twelve shops. Their patron is also Abúlfeth Abdullah Nassri, they pass making handles of razors.

(441) The Turban-dressers (Sárikjián) are forty men, with seventeen shops. Their patron is Gabriel, who brought to the Prophet the crown he wore from Paradise, and the sash (Imámeh). Their shops are before the mosque of Ayá Sofíyah, close to the palace of Kia Sultán. They dress the turbans for the members of the diwán in the forms of Mújeveze, Selíma, Kalawí, Perishání, Kabádí, Katibí, A'asamí. The sash-winders of the place, Karamán, dress only the turbans of the lawyers and divines in the fashion Urf, introduced by the great Imám. They pass dressing these turbans in their shops. After them comes the head of the barbers with his full suite, and the eightfold Turkish music.

The Thirty-fifth Section.

(442) The Men of the Bath. It has been already stated that there are one hundred and fifty baths within the four jurisdictions of Constantinople; the keepers of them pass at the public procession clad in armour; they are rich and well-behaved men. Their patron is Mohsín, the son of Osmán, who was girded by Selmán in Alí's presence. His tomb is not known. They are mounted on Arabian horses, and their servants pass on wagons. They exhibit baths made of felt, illuminated with glasses, and call people to the bath. Naked rubbers of the baths (Delák), with blue aprons on their limbs, also invite them.

(443) The Rubbers of the Bath (Dellák), are two thousand men, whose patron is Obeíd, the Egyptian, girded by Selmán, and buried at the great Kâráfa at Cairo. They pass naked, except silk aprons, carrying in their hands the rubbing purse and on their sides the rubbing stone, with soap scented with musk, and thus they pass soaping and rubbing each other.

(444) The Bath-servants (Nátirán) are one thousand men. Their patron Mansúr Ben Kásim, girded by Selmán Pák, his tomb is on Mount Lebanon near Ba'albek. These Nátirs gird swords round their aprons, and pass on pattens of ebony and box, inlaid with mother o'pearl.

(445) The Washermen (Jámeshúyán) are five hundred men, with three hundred shops. Their patron is unknown. They pass on wagons, washing linen.

(446) The Stain-cleaners (Lekejián) are twenty men, with ten shops; their shops are on the place of Bayazíd, they possess the art of taking out stains from precious cloth, without hurting the colour.

(447) The Sellers of auri-pigmentum (Norejián, or Khazrejián), they are a poor set of people without shops, who sell at the gates of baths the auri-pigment powder, which is used to eradicate hair. They carry bags on their backs, and cry "Nora, Nora! we clean all and make it light" (Núr). The Yamáks of the bathmen are all armed, they pass with their sheikhs, nakíbs, chaúshes, and the Hamámjí-báshí, or head of the bathmen, followed by the eightfold Turkish music. When they follow the camp, they make baths with felt, heated with coals for the use of the army, wherever they find a convenient spot.

The Thirty-Sixth Section.

(448) The Painters (Nakkáshán). The upper story of the lion-house (Arslán-khán), is fitted up with cells, where the painters are established; besides this great building, they have an hundred shops in other places, therefore their number amounts altogether to a thousand. Their patron is Shemerakhán, who painted the pavilions of Erem, the famous garden of Shedád; the Copts mention him as a Prophet. The Vezír of Salomon Assaf, the son of Barkhia, was also a Prophet and painter. He painted the throne of Salomon, and the palace of Balkis; and the Copts, even now, if they desire to praise any thing, say, "it is like the painting of Barkhia, twenty-four caráts." The Persians and Turks praise Erjenk Máni as the first painter. In the Prophet's time, Fazl, the son of Abbás, painted the sanctuary of the Ka'bah after its re-edification. He was girded by Abazer Ghaffári, and became the patron of painters. His tomb is at Damascus, on the wall of the Mihráb of the mosque of the Ommiades, within the gate of the Prophets, where twelve thousand Prophets are buried. Abd-ul-Múmen, the Caliph of the family of Abbás, liked extremely this Fazl Ben Abbás. He employed him in painting the cupola of the great mosque which he built. Fazl, being busy at it, was hurt by a little dust of chalk that fell into his eye, and thus losing his sight and equilibrium, he fell down from the height of the cupola to the ground, and was dashed to pieces. Múmen buried him at the gate of the Prophets. The painters arrange bows, chairs, &c. on litters, whereon they place works of the most famous painters, such as Shahkúli, Delián, Aghá Ríza, Murúr Ilik, Behzadú-máni, Frenksinor, Jánshah.

(449) The Gold-founders (Zerkúpián) are seventy men, with fifty shops, their patron is David, who wrote the psalter on golden tables. In the Prophet's time

and after the conquest of Mecca, Abúlhozn Ben Nassr Ben Abdullah, brought to the Prophet melted gold, with which the Ka'bah was gilt. This Abúlhozn was then girded by Selmán with the Prophet's permission, and became the patron of gold-founders. They pass melting and founding gold in their shops, lighted with glasses.

(450) The Gilders (Mezheb-keshán) are one hundred and five men, with forty shops. Their patron is Osmán, who when Gabriel brought the first verse of the Korán to the Prophet, was the first who gilt the beginning of it, and remained afterwards the chief of gilders. His tomb is at Bokái of Medina. They pass gilding in their shops, Koráns and other books.

(451) The Bookbinders (Mújellidán) four hundred men, with one hundred shops, their patron is Abdullah Taimi; they have been mentioned before in the suite of the Mollá of the camp.

(452) The Booksellers (Sahháfán) are two hundred men, with sixty shops. Their patron is Abazer Ghaffárí, who was girded by Selmán Pák, and is buried at Bokáï. He was an hundred and seventy years old when he died; he was surnamed Abazer (the father of gold) by the Prophet, on account of his riches. They adorn their shops with many thousand precious books, such as Multeka, Shurer, Kusháf, &c.

(453) The Stationers (Kiagajián) are two hundred and five men, with two hundred shops. Their patron is Abbás, the uncle of the Prophet, whose tomb is at Bokáï, and who was girded by Alí. They adorn their shops with Persian and Venetian paper, and walk dressed in paper jackets, drawers, cloaks, and caps; they pass smoothing and glazing paper in their shops.

(454) The Ink-stand and Portfolio-makers (Kobúrjián Divítjián) are one hundred and fifty-five men, with fifty-five shops. Their patron is Moaz Ben Jebel, who was girded by Selmán Pák, his tomb is at Ebtah; they adorn their shops with different portfolios and ornamented inkstands; they pass clad in armour.

(455) The Clerks (Mektúbjián) who write petitions, have been mentioned before in the suite of the Mollá.

(456) The Inkmakers (Múrekkebjián) are sixty-five men, with forty shops. Their patron is Zeid Ben Hareth, who was girded by Ins Ben Málek. His tomb is at Ebtah of Mecca. Their shops are at the mosque of Sultán Bayazíd, but some hundred of them work also in private houses. There are besides a great number of them at Sultán Selím's mosque, before the two fountains. The best of all is found at Kizil Mosluk, which is rendered famous by a popular verse, saying, "That there is much ink at Constantinople, but that the best is found at Kizil Mosluk."

(457) The Portrait-painters (Nakkáshán Músavirán) are twenty men, with four shops. They have no legal patron, because portrait painting is prohibited by our

law. But at the conquest of Khaibar, the Prophet gave a standard, which had been captured, with the figure of a lion on it, to Sídi Umet-ullah, the eldest son of Eyyúb, the standard-bearer of the Prophet. This bearer of the lion-standard became afterwards standard-bearer to Imám Hossein, and was killed with him at Kerbela. The Prophet gave no leave to paint any figure except this lion painted on the captured standard. Greek painters, however, to exalt the glory of Islám have contrived to paint the battles of Hamza, the great hero of the Islám, with Zopín. They paint him taking Zopín prisoner, and surrounded by all the heroes of Islám, such as Sa'ad, Said, Kháled Ben Welíd, Obeidet Ben Al-Jerráh, Sárieti, Ma'adikerb, Húrúmi, Landha, Ibn Sa'dáni, Bedí-uz-zemán, Welí-ul-akrán, Kassim La'alín, Baba Omer, Dhamíri, and some hundred others, all clothed with the seven pieces of armour necessary to a true knight, or Pehliván. By painting such battles and heroes, beholders are encouraged to war, and to wage the holy contest. They paint them like the ancient heroes, of whom mention is made in the Shah-námeh, such as: Sám, Zál, Nerímán, Kostehem, Rostem, Efrasiáb, Shefáti, Peshen, Feridún, Kaveh, Zohák. The painters adorn their shops on both sides with figures of these heroes. The most famous Turkish portrait-painters, are Miskáli, Solákzádeh, and Teriákí Osmán Chelebí, who in pictures of battles may be called a second Behzád, and Tasbáz Pehliván Alí at the finger gate has distinguished himself as a second Welijún in painting the battles of the campaign of Eriván. He was also excellent in many other arts.

(158) The Painters Fortunetellers (Fáljián Músavirán). The most famous of them was Khoja Mohammed Chelebí, who had a shop at Mahmúd Páshá. He was an old man who had seen and had the honour of speaking to Sultán Súleimán. He filled his shop with the pictures and figures of all the aforesaid heroes and knights drawn with the pen on coarse paper, for the use of the passengers who stopped at his shop, in order by looking at these pictures, to get a soothsaying in favour of their wishes, viz.: whether there would be war or peace, whether Yúsúf or Zúleica, Mejnún or Leila, Ferhád or Sherín, Wirka or Yulsháh would yield to amorous desires. The painter consulted to this end the pictures of these heroes and fair dames, and delivered his answers in comical verses, which raised immense laughter. With these figures he obtained his living. Sometimes he carried them to the Emperor, and at the public procession passed as chief of these painter-soothsayers exhibiting his pictures. The prophecies of these soothsayers are delivered in ridiculous words, accompanied by comical gestures.

(159) The Paper-cutters (Oimajián) twenty men, with nine shops. Their patron is Abd-ur-rahmán, the son of the poet Hassán. He is the milk-brother of Kássim, the Prophet's son. His tomb is in the town of Tiberias, near Jerusalem. These paper-cutters are dervíshes, who are possessed of a thousand arts; they cut

out of paper, with scissors, many wonderful borders and edgings, which are kept in books for remembrance sake. They pass at the public procession, cutting out of paper, such borders and marks.

(460) The Artificial palm-tree makers (Nakhljián) for the imperial feasts of circumcision or wedding (Súr Húmayún), are fifty-five men, with four shops. Their patron is Míser Ezheri, girded by Ins Ben Málek, buried at Cúfa. He used to make artificial cypress branches at the weddings and circumcisions in the Prophet's time. The shops of these handicraftsmen are near the baking oven of Kúska at Akseráï, Takht-ul-kala'a, opposite the waxhouse in front of the wood gate; here is the shop of their chief. They make for the public procession immense palm-trees of variegated wire and wax, each of which is supported by a couple of hundred men from the arsenal, who, encouraged by the Wardens to carry well, are surrounded by many hundred artificial palm-trees of smaller size.

(461) The Wax-bird-makers (Alíji or Báliji) are one hundred men. They make in the month of Ramazán, and at the two Bairáms, parrots of green wax, and turtle-doves of white wax, as playthings for children, which they carry on poles, crying, "Alijighim, Balijighim."

(462) The Printers (Bassmajián) are fifty-five men, with fifteen shops. Their patron is the patron of the Painters, Fazl Ben Abbás. After the Prophet's death, when his corpse was washed, Fazl Ben Abbás poured water on it. Their shops are near Sirthamám. They print with different kinds of lasting oil colours cushions, table-cloths, curtains, and chess-boards.

(463) The Calico-printers (Bassmajiáni Chít) are one hundred men, with twenty-five shops. Their patron is also Fazl, the son of Abbás. They are for the greatest part Armenians of Tokát and Sivás, Persian and Indian printers, who print astonishingly fine coverlets and curtains of calico. They pass printing, and clad in armour.

(464) The Embroiderers (Nakkáshán Zerdúzán) are sixty-five men, with twenty shops. A great number of them work at home. Their patron is Ebisúrkh, buried at Medain. They work gold embroidered cushions, sofa-cloths, curtains, abbás, &c., for vezírs, and great men, which dazzle the eyes of beholders with the splendour of the gold wire. It is a neat handicraft.

(465) The Embroiderers of handkerchiefs (Nakkáshán Yághlik) twenty-five men, with twenty shops. Their patron is Serráj-ad-din, girded by Selmán. His tomb is near Damascus. They embroider with variegated silk cushion-cloths, handkerchiefs, towels, shirts, and sheets. My mother was famous in this handicraft. They pass embroidering. After them follow the chief of the embroiderers, with his nakíbs, shcikhs, chaúshes, and the music.

The Thirty-seventh Section.

The Men of the old Bezestán. In one of the most frequented spots in Constantinople is the old Bezestán; it is a great warehouse like a fortress, where the goods of all the military men and Vezírs are deposited; for this purpose are employed many hundred magazines below ground, with iron gates. It was built in 857 (1453), by Sultán Mohammed II. It is a strong building, the outside of which is surrounded by the capmakers, booksellers, wiremakers, and goldsmiths. On the four sides are strong iron gates. On the north side the gate of the booksellers, on the west that of the capmakers, on the south that of the girdlemakers, and on the east that of the goldsmiths, upon which is figured a formidable bird opening its wings. The meaning of this symbol is to say, "gain and trade are like a wild bird, which if it is to be domesticated by courtesy and politeness, may be done so in this Bezestán." This Bezestán has cupolas covered with lead, supported by large stone pillars, and windows with iron shutters. There are steps by which men ascend to the cupolas to shut the windows. On the right and left of the four streets of which the Bezestán is composed, are six hundred shops, and two thousand chests (Doláb). An owner of a doláb can at any time procure five thousand piastres, if he chooses to sell it. It is a large establishment, where trade is alive from dawn to sunset. There are some merchants here, who possess one or two thousand purses.

(466) The Watchmen of the old Bezestán (Pasbán) are seventy men, the superior of whom is the treasurer of the Emperor; they are sure and trusty Moslims, who light their lamps every night in the Bezestán, and sleep there. Their patron is Akír, the Indian, girded by Selmán. His tomb is at Cairo. They are men so honest, that if many thousand chests full of jewels and precious things be laid open, they are perfectly safe under their care. They pass with lanthorns and sticks in their hands, crying "Asha, Dúra, Túta, Hai!" They have nothing to do with the forty thousand watchmen of Constantinople, who are a separate body of guards. The watchmen of the Bezestán are paid by the inspector of the town, and their vacant places are given to the porters of the Bezestán.

(467) The Porters of the Bezestán are three hundred men. Their patron is Peighám Ghalí, girded by Selmán, and buried at Tebríz. They serve outside the Bezestán, and cannot enter, the four gates being chained. The merchants of the shops on the outside of the Bezestán take their goods away every evening, for fear of fire, and put them into boxes, which are guarded during the night by these porters, as watchmen. They carry porter-saddles (Yasslama Semer) on their backs, ropes in their hands, and swords by their sides.

(468) The Cryers of the Bezestán (Dellálán) are three hundred men, they have no badges, but their fidelity is warranted by sureties; they pass crying out: "A thousand piastres for my girdle, and two thousand for my diadem."

(469) The Cryers of the interior of the Bezestán (Dellálán enderún), are one hundred men, their patron is Abún-neda; they are all invested with badges of jedek or small *feuds;* they serve only in the interior of the Bezestán, which they do not leave. They pass bearing precious swords, pelisses, girdles, and jewels on their arms.

(470) The Cryers of the exterior of the Bezestán (Dellálán-burún) are three hundred persons; they have no badges like the former. They pass like the former, carrying precious vases.

(471) The Cloth-merchants (Chokajián) an hundred and seven men, with one hundred shops. Their patron is Abúl-Hedayi of Haleb, buried at Mecca. They pass with wagons loaded with all kind of cloth from London, Florence, Ancona, Marseilles, &c., measuring it as they go by.

(472) The Atlas Merchants (Atlasjián) are three hundred men, with one hundred and five shops. Their patron is Manssúr, the Andalusian, girded by Selmán, his tomb unknown. They are for the greatest part Jews.

(473) The Merchants of rich stuffs (Díbájián) are sixty-five men, with sixteen shops. They adorn their shops with all sorts of rich stuffs, and pass armed.

(474) The Velvet-makers (Katífejián) are two hundred men, with seventy shops; they pass making a display of velvet.

(475) The Cushion-merchants (Jassdikjián) are four hundred men, with one hundred shops. They sell the sofa-cushions of Mardín and Brússa of cut velvet, embroidered with gold wire.

(476) The Merchants of watered silk (moiré, in French) (Darayijián) are five hundred men, with two hundred shops. They adorn their shops with the silks called Púládi, Shámi, Darayi.

(477) The Caftán Merchants (Khala'tji) are one hundred and five men, and fifty shops. They sew the Caftáns or robes of honour (Khala't) which are distributed at the Imperial audiences.

(478) The Belt-merchants (Mokhtemji) are forty men, with seventeen shops; they adorn their shops with red belts used by the footmen (Mokkadem).

(479) The Merchants of variegated cotton stuffs (Alajajián) are one hundred men, with seventy shops. They pass exhibiting such stuffs, called Alaja, which are worked at Tira, Magnesia, Damascus, &c.

(480) The Apron-makers (Pishtimáljián) are four hundred men, with one factory. The factory is near the Forty Fountains.

(481) The Kánjian (?) are thirty men, with seventeen shops.

(482) The Musquito-net-makers (Dumjejián) are one hundred men, with eighty-seven shops.

(483) The Linen-makers (Bezjián) are six hundred men, with five hun-

dred shops. All these adorn their shops by the exhibition of their merchandize.

(484) The Merchants of the sort of linen called Boghas (Italian, bogasino, French, bogasin) (Boghasjián) are one hundred men, with four factories. They pass exhibiting different sorts of Boghas, such as: Lekfúri, from Livorno; Khatayi, from China; and Shámi, from Damascus.

(485) The Linen-merchants (Bezzázán) are one thousand persons, with seven hundred shops. They pass exposing for sale linen of different colours, such as Ahmedabádi, Mahmúdi, &c.

(486) The Carpet-merchants (Káliejejián) are one hundred and eleven men, with forty shops. They adorn their shops with carpets from Smyrna, Salonica, Cairo, Isfahán, Ushák, and Kavala.

(487) The Abba-merchants (Abbajián) are seven hundred men, with three hundred shops.

(488) The Coarse Felt Merchants (Gebejián) are three hundred men, with one hundred shops.

(489) The Merchants of Ihrám (the hair-cloth for pilgrims) (Ihrámjián) are one hundred men, with eighty shops.

(490) The Merchants of shalloon (Sof) are four hundred men, with ninety shops.

(491) The Merchants of the Sipáhi's market are eight hundred men.

(492) The Merchants of the frippery (Bít-bazári) are seven hundred men, with four hundred shops.

(493) The Merchants of the women-market, (Avret-bazári) are two hundred men.

(494) The Cryers and brokers of these different markets (Dellálán) are three hundred men.

(495) The Negociators and Go-betweens (Miánjián) are two hundred men.

The patrons of the above different guilds are not known to me. After them follow the Sheikhs of the old Bezestán, the Nakíbs, Chaúshes, with the Kiayá of the Bezestán, and the eightfold Turkish music.

The Thirty-eighth Section.

The men of the New Bezestán. This New Bezestán (Bezestánijedíd) was also built by Mohammed II. at a distance of one hundred paces from the old Bezestán, and in a similar form. From the north side only you ascend to it by a flight of eight steps at the gate of Zenátji; on the west is the gate of the engravers, on the south, the gate of the tent-makers; and on the east, that of the wire merchants (Teljián). There are here underground strong cupolas covered with lead; altogether six hundred doláb, and one thousand men employed. The goods sold here

are not so valuable as those sold in the old Bezestán. This is the repository of silk wares and valuable cloth, and the old Bezestán of jewels and the precious metals.

(496) The Merchants (Khojaghán) of the new Bezestán, are altogether one thousand wealthy men, and are at the same time conscientious people in the sense of the verse; "The trader is God's favourite (Elkasib Habíb-ullah)."

(497) The Brokers of the new Bezestán (Dellálán) are seventy, whose patron as before mentioned, is Abún-neda. They pass like the cryers or brokers of the old Bezestán loaded with rich cloth, so that all beholders are struck with astonishment.

(498) The Watchmen of the new Bezestán are eighty men. Their chief is Ghofair, the Indian. They carry halberds in their hands, and swords in their belts, with various lanthorns.

(499) The Porters of the new Bezestán (Hammálán) are three hundred men, their patron is Peighám Alí, they pass carrying trunks, crying out "Haï" and "Hüü."

(500) The Brokers of the outside of the new Bezestán. They pass also crying different costly things.

(501) The Looking-glass merchants (Ainejián) are one hundred men, with ninety shops. Their patron is Hossám-ud-din Nejíf who girded Imám Hossein, and was killed with him at Kerbela, where his tomb is visited. They adorn their shops with looking-glasses.

(502) The Dyers (Sabbághán) are eight hundred men, with five hundred shops. Their patron is Amír Ben Abdullah, the dyer, who was girded by Selmán Pák, he died when he was one hundred and thirty-four years old, and is buried in Yemen. They pass dyeing linen and hanging it on ropes.

(503) The Beaters of the dyers (Khairkár Boyaji Tokmákjissí) are seven hundred men, with one hundred shops. Some wits, if they wish evil to a man, say: "Khair kár to you!" which signifies either, "good success, or the dyer's mallet to you!"—They pass beating linen with their mallets (Tokmák).

(504) The Men of the Bezestán of Galata. This Bezestán was built by Bayazíd II., with four iron gates, lead cupolas, and two hundred dolábs. The watchmen and brokers attached to it, amount to two hundred men. They do not sell such valuable goods, as those of the merchants of the two Bezestáns at Constantinople.

(505) The Merchants of perfumes (Zubátjián) are one hundred men, with seventy shops. They sell musk, fragrant colours, and essences, in boxes. The sheikhs of the new Bezestán with their nakíbs, chaúshes, and the eightfold Turkish music close the train.

The Thirty-ninth Section.

The Musical men (Mehterán). The musicians had a great contest with the subalterns of the chief architect (Mimárbáshi) which was carried on and decided in the Emperor's presence. The chief architect said: "My gracious Emperor, we are the favourites of Habíb Nejár, they are a set of men deriving their origin from the accursed Jemshíd and belonging to the Dejál (Antichrist). We build palaces, mosques, monuments and fortresses, and claim, therefore, the right of precedency in the Imperial camp." The chief of the musicians said in answer: "We are most necessary to the Emperor's magnificence, splendour, and majesty, because wherever he goes we accompany him with drums and pipes, and inspire with courage the Islamitic troops by the noise of kettle-drums. If the Emperor has a fit of melancholy we exhilirate him by the skill of the musical topics, which are twelve Makáms, twenty-four Sha'beh, twenty-four Ossúl, forty-eight Fassl. We are a gay, jolly set of men, while the architect's guilds are all composed of Armenian, Greek and Albanese infidels. Do not my gracious Lord, grant them the precedency over the musicians, which would ruin the last; consider only, that wherever the Prophet's standard goes, it is followed by the Turkish drum." By pleading in this way, the musicians gained their point.

(506) The Musical men (Chálichi Mehterán) are a corporation of three hundred men, who acknowledge Jemshíd for their patron. They had no patron in the Prophet's time, because music had fallen into neglect, but it flourished again in the reign of the Ommiades. Their establishment is near the iron-gate and the Imperial gardens of the Seráï, a large building, in the middle of which is a square tower, where they play every afternoon three Fassl, and a war melody, with good wishes for the Emperor; they play also three Fassl, three hours before day-light, to wake the people who are to go to the diván. This is the Ottoman rule in both winter and summer. They are much esteemed and well paid. If the gentlemen of the diván, or others, attain high dignities, the music plays in front of their houses in order to congratulate them, even if they be absent. (They play also before the houses of the European ministers at Pera, on the days of their audience, and on the Bairáms).

(507) The Music-chapel of the Seven Towers, are forty men. They play also three Fassl in the afternoon and before day-break. This is a custom introduced by Mohammed II. Such Turkish music is also played at the same hours at Eyyúb, Kássim-páshá, Galata, Top-kháuah, Beshiktásh, Rúmeli, Yenikóï, Kawák, Begkos, Scutari, and Leander's tower, because in the conqueror's time (Mahomed II.) all these were frontier places. The musicians employed in all parts of the four jurisdictions of Constantinople amount to four thousand, they have no particular salary, but play on the feasts of weddings and circumcision. A great number of

them at Petri (in the Fanar), at Balata, and Terkoz, all subordinate to the chief of the Imperial chapel, with whose leave they attend the abovesaid feasts, and bring him a present.

(508) The Musicians, beaters of the kettle-drum, (Mehterán Kúsjián). Their establishment is a great building within wood-gate, where the kettle-drums of the army are kept; one hundred and fifty pairs of kettle-drums, carried by camels, and the larger ones, which were carried by elephants at Sultán Osmán's expedition against Hotín. They are beaten at feasts of weddings and circumcision, at the Bairáms, and the audiences of the ambassadors of the eighteen monarchs of the world. Their patron is the Chinese Emperor, called Khákhán; therefore the kettle-drum itself is called Khákháni. But at the Prophet's military expeditions, the drum was beaten by Baba Savendík, the Indian. He is buried at Mossúl near Jerjísh.

(509) The Pipe-makers (Súrnájián) are forty men, with seven shops. Their first patron is also Jemshíd, who is buried at Ayasolúk (Ephesus), who used to make music at day-break.

(510) The Drum-makers (Taúljián) are fifteen men, with five shops. The first of the Ottoman family who beat drums, was Orkhán Gházi, on whose tomb at Brússa, a great drum is even now seen suspended, in remembrance of it.

(511) The Makers of the half drum (Daireh, Tambour de Basque) are fifty-five men, with ten shops. It was first beaten on the wedding night of Salomon with Balkis, and at the wedding night of Alí with Fatima, then eighteen years old, by Baba Amrú Assú, and Hamza Ben Taim. Therefore Amrú Ayár is the patron of the half drum-beaters. The Prophet said: "Celebrate the wedding, and be it even with half drums," (Duff). Therefore, this instrument and its playing are considered as lawful in Arabia. They play it both as a welcome to strangers, and as an accompaniment to the ceremonies of the Dervíshes, but if legal, no rings with little bells must be attached to it, but it may be inlaid with mother-o'-pearl.

(512) The Violists (Rubábjián) are nine men, with three shops. The violin was formerly played before Salomon, but brought to perfection by Abd-ullah Faryábi; it is a perfect instrument, on the three cords of which all musical tones may be executed. Before the Prophet's time the playing on this instrument was not thought to be illegal.

(513) The Organ-makers. The organ is an old invention, and it is said that formerly David accompanied with it his psalms. It is generally found in the Frank's country. There you find at every convent and church, a large organ with three hundred pipes, with two pair of bellows, each moved by ten monks, and touched with the fingers. When it begins to sound in a mournful tone like that called Rohábi, the monks sing to it the verses of the psalter. They are

in the habit of castrating young boys in order to preserve the purity of their voices. These boys are made to stand on the upper part of the bellows, with which they rise and descend, singing the verses of the psalter to a mournful tune, Rohâwi, so that the hearers are all enraptured. In Germany they have translated the psalter, from the Hebrew into their own language, of which the following is a specimen:—Sonderbarsten, Allerheiligsten, Allerseligsten, Jungfrau Maria Hilf auf den. If they sing these words in the melancholy tune Rohâwi, the effect is quite astonishing. This tune is so called from the town of Roha (Edessa), where David invented this instrument, which absolutely must be heard to have an adequate idea of it. There are a great number of Persian words in the German.

(514) The Flute-makers (Neizen) are thirteen men, with four shops. Moses was the first who played the shepherd's pipe (Kawâl). There are twelve kinds of flutes, called: Battâl, Duaheng, Nai, Girift, Manssúrshah, Bol Aheng, David, Serheng, another Battâl and David. The divines of Rúm (Turkey in Europe) hold the playing of this instrument not to be forbidden by the law, because it was played before that great mystic sage Mevlâná Jelâl-ud-din, and is even now played in all convents of Mevlevis. When the Prophet was twenty-five years of age, he travelled with a slave of Khadîja's, called Meisereh, to Bossra, and from thence to Damascus, on trading business. He did not enter this last town, but remained with his ass at the mountain Kaissún, from whence he returned to Mecca. The place where he remained, is marked by a cupola raised upon it. Having settled his accounts with Khadîja, who was then forty years of age, she fell in love with him, and married him; the biography of the Prophet by Jerír, mentions, that on the night of these nuptials, the half-drum, flute and violin were played, and therefore these instruments continue to be played in the convents of Dervíshes.

(515) The Makers of the instrument Músikár (a wind instrument) are fifteen men, with six shops. Moses Músikár a disciple of Pythagoras the Unitarian, invented this instrument, of which some sorts have the same name as some flutes;—Girift, Miskâll.

(516) The Makers of the instrument Cheng (Chengjián) are ten men, with two shops; it was invented by Pythagoras to solace Salomon. It is a great instrument in the form of an elephant's proboscis, with forty cords, the sound of which is astonishing.

(517) The Instrument-makers of Drums. (518) Of the Tanbúr. (519) Of the Kanún. (520) Of the Awwâd. (521) Of the Chártâb. (522) Of the Ridha. (523) Of the Sheshtár. (524) Of the Sheshkáneh. (525) Of the Kopúz. (526) Of the Chokúr. (527) Of the Jeshdeh. (528) Of the Durenj. (529) Of the Yúnkár. (530) Of the Yeltemeh. (531) Of the Mogâj. (532) Of the Barbúd (Barbyton). (533) Of the Jflej. (534) Of the Kemânji. (535) Of the Súndár.

(536) Of the Sherki. (537) Of the Great pipe. (538) Of the Small pipe. (539) Of Assaf's pipe. (540) Of the Arabic pipe. (541) Of the Persian pipe. (542) Of the Town pipe. (543) Of the Belbán. (544) Of the Nefír. (545) Of the Nakara. (546) Of the Shepherd's pipe. (547) Of the great Dudúk (a kind of pipe). (548) Of the Dilli Dudúk. (549) Of the Arabic Dudúk. (550) Of the crying Dudúk. (551) Of the Hungarian Dudúk. (552) Of the Tent Dudúk. (553) Of the Mizmár Dudúk. (554) Of the Dángiúd Dudúk. (555) Of the Tolúm Dudúk. (556) Of the Eyyúb borússi. (557) Of the Dervísh ború. (558) Of the Shísheh ború. (559) Of Núrdemít ború. (560) Of Efrasiáb ború. (561) Of Mehter ború. (562) Of the Lotornán ború. (563) Of the English ború. (564) Of the organ ború. (565) Of the iron heavy Tanbúr. (566) Of the Jám denbelik. (567) Of the Eyyúb denbelik. (568) Of the Makram denbelik. (569) Of the Chigháneh. (570) Of the Chálpára. (571) Of the Zummár. (572) Of the Kefeji (a kind of half drum). All these guilds of instrument-makers are followed by the chief of the Imperial chapel, with the eightfold Turkish music, making a noise as if it was the day of the last judgment.

The Fortieth Section.

(573) The Pehliváns. There are at Constantinople thirteen Pehliváns, rope-dancers or tumblers, every one of which is capable of ascending to heaven on a rope-ladder, and to approach as they soar so high, Jesus and the Cherubim. They exhibit their tricks in the Emperor's presence, some with Papújes, that have weights attached to them, some without weights, with sticks in their hands, some with swords, or one of the two hundred and sixty instruments of which the arsenal of the tumblers is composed. Uskudárlí Mohammed Chelebí, the first of them who exhibited his skill on the occasion of the Imperial circumcision, at the Hippodrome, was appointed by an Imperial diploma the chief of the tumblers. According to his register, there are two hundred Pehliváns wandering through the world, who with their train amount to the number of three thousand men. Their patron is David Húbla the son of Amr-ul-kais, who first ascended by his skill the walls of Khaibar, and was girded by Selmán Pák. His tomb is at Hamadán. His father Amr-ul-kais was one of the greatest poets of the tribe Koreish. His are the verses:—"Man desires in summer the winter, and if winter comes he is discontented, and never satisfied with one thing." He went at last to Heracleus, and was buried at Cæsarea.

(574) The Fire-eaters (Ateshbazán) are seventy men. Their patron is Abú Omar Wássiti, who was girded by Selmán Pák. He lived one hundred and fifty years and is buried in the Crimea. I have described in the second volume of these Travels the admirable fire-works which I saw in the year 1080 (1669) in the

country of Kúnjistán, in the town Ramlit-ul-hamál. The first fire-player was no doubt Avicena.

(575) The Pehliváns Night-players (Shebbázán) who play at night, representing les ombres Chinoises.

(576) The Night-players with painted figures (Khiál tassvírjián) who perform with the magic-lantern.

(577) The Players with the kúkla (Kúklabáz).

(578) The Players with false money (Zúrbáz).

(579) The Players with tasses (Tásbáz).

(580) The Players with cans (Kozebáz).

(581) The Playerswith cups (Kásebáz).

(582) The Players with birds (Perendebáz).

(583) The Players with bottles (Shíshebáz).

(584) The Players with drinking glasses (Kadehbáz).

(585) The Players with goblets (Hokkabáz).

(586) The Players with eggs (Beizabáz).

(587) The Players with straps (Kíshbáz).

(588) The Players with paper (Kiagadbáz).

(589) The Players with clews (Kellebáz).

(590) The Players with small balls (Yúvarlikbáz).

(591) The Players with dice (Kúmárbáz).

(592) The Players with mirrors (Ainebáz).

(593) The Players with wheels (Charkhbáz).

(594) The Players with swords (Shemshírbáz).

(595) The Players with water-spouts (Shadirvánbáz).

(596) The Players with hoops (Jenbarbáz.)

(597) The Players with ointments (Surmebáz).

(598) The Players with monkeys (Maimúnbáz).

(599) The Players with dogs (Kopekbáz).

(600) The Players with asses (Himárbáz).

(601) The Players with serpents (Yilánbáz).

(602) The Players with bears (Ayúbáz).

All these Pehliváns pass exhibiting their skill, amidst the noise of shouts and cries, so that the walls of Constantinople shake. They have no music. Their establishment is at the mule's Khán, they are all without arms.

The Forty-first Section.

(603) The Establishment of the Architects is near Wefá, at the factory of Dogramájibáshí; as the chief of them is a great Aghá, he holds his Diván always

in his own house, with all his seniors. He has seventy Khalífeh (commonly pronounced Calfá), each of whom would be capable of building a mosque like that of Ayá Sofíyah, or Súleimánieh. Seventy kiayás, and as many chaúshes pass through Constantinople every day, to caution those who dare to build on the roads, or by building injure their poorer neighbours. Their patron was of old Habíb-nejár, who was buried at Antiochia, the castle of which he built. In the Prophet's time their patron was Abúl-Kássim Abd-ul-Wáhid En-nejár, who was girded by Selmán. He renewed the building of the sacred precinct (Harem) at Mecca, and made two doors to the Ka'bah; there is now but one gate, on the east side, because the western one was shut up by Hejáj. The tomb of Abúl-Kassím En-nejár is at Syene, where he lies in the cave of Lokmán.

(604) The Carpenters (Nejárán) are four thousand men.

(605) The Builders (Bennayán) are three thousand men.

(606) The Wood-cutters (Kerastejián) are one thousand and five men, with ninety-nine shops.

(607) The Sawyers (Bijakijián) are one thousand men, with thirty shops.

(608) The Masons (Sivájián) are one thousand men.

(609) The Glass-cutters (Jámjián) are four hundred men, with seventy-one shops.

(610) The Plasterers ('Alchejián) are five hundred men, with twenty-five shops.

(611) The Mortar-makers (Khorassánijián) are four hundred men, with eighty shops.

(612) The Chalk-makers (Kirejjián) are five hundred men.

(613) The Makers of Greasy-chalk (Yághli-kirejjián) are six hundred men.

(614) The Makers of Marble-chalk (Mermer-kirejjián) are forty men.

(615) The Makers of Stone-chalk (Tásh-kirejjián) are fifty men.

(616) The Marble workmen (Mermerberán) are one hundred and sixty-one men.

(617) The Makers of the glue called Lokún for water-works (Lúkúnjián) are one thousand men, with ten shops.

(618) The Water-canal men (Súyoljián) are three hundred men.

(619) The Brick-makers (Keremítjián) are five hundred men, with thirty-five shops.

(620) The Makers of unburnt straw-bricks (Kirpejjián) are one thousand men.

(621) The Cutters of leaden tables (Takhta kúrshúnjián) are fifty men.

(622) The Coverers with lead (Kúrshún-ortíji) are three hundred men.

(623) The Paving-men (Káldirimjián) are eight hundred men.

(624) The Cutters of Whetstone (Kayaghánjián) are one hundred and fifty-one men.

(625) The Stone-cutters (Tásh-kersen) are one thousand men.

(626) The Stone-draggers (Tásh-keshán) are one thousand men.

(627) The White-washers (Badanaji).

(628) The Toy-makers (Oyúnjiakji) of Eyyúb, are one hundred and five men, with one hundred shops.

(629) The Wagon-makers (Arabajián) are forty men, with eighteen shops.

(630) The Pulpit-makers (Peshtákhtajián) are eighty men, with fifty-five shops.

(631) The Chair-makers (Iskemlejián) are one hundred men, with forty shops.

(632) The Upholsterers (Ferráshjián) are twelve men, with ten shops.

(633) The Coffin-makers (Tabútjián) are fifty men, with twenty shops.

(634) The Coiff-makers (Kerkefjián) are twenty men, with two shops.

(635) The Makers of stuff, called Chúllha, are twenty men, with six shops.

(636) The Litter-makers (Takhtrevánjián) are ten men, with one shop.

(637) The Makers of Miháffa, a kind of woman's litter, are thirty men.

(638) The Torturing-instrument makers (Ishkenjejián) is one man.

(639) The Makers of oil presses (Yágh degirmen Jenderejissi) are three men.

(640) The Wheel-makers of horse-mills (Atdeghirmen Charkhjissi) are seven men.

(641) The Wheel-makers of water-mills (Súdoláb Charkhjissi) are three men.

(642) The Oven-builders (Forún bina ediji) only ten men.

(643) The Well-diggers (Koyú-kázifi) are one hundred men.

(644) The Cave-diggers (Tolún-makhzenjissi) are forty men.

(645) The Diggers of aqueducts (Súol-kázijilar).

(646) Day-labourers or journeymen (Irghád) are ten thousand men.

(647) Miners (Laghúnji) are three hundred men.

All these guilds pass on wagons or on foot, with the instruments of their handicraft, and are busy with great noise at their work. The carpenters prepare wooden houses, the builders raise walls, the wood-cutters pass with loads of trees, the sawyers pass sawing them, the masons whiten their shops, the plasterers put their plaster-mills in motion, the chalk-makers crunch chalk and whiten their faces and dress with it, playing many thousand tricks. The marble workmen cut different chronographs and inscriptions in marble, and make turbans and pillars for funeral monuments.* The Logúnji, Albanese for the most part, mingle linseed oil with chalk and cotton, and pass beating out Logún (a kind of hardening glue or mortar used in water-works). The canal men fasten the water-pipes (Golúnk) together with ropes and the mortar (Logún) one to the other. Their factory or working house (Kiár-khánah) is at Ayá Sofiyah, near the turban-makers (Sárikji), built by Mohammed II. Their patron is Jedd-ullah Abúturáb. The Brickmakers are dirty Armenians, besmeared with lime. The makers of leaden plates, whose factory is at Súleimánieh, below the hospital, pass with their horses laden with lead. The lead-

coverers are busy with covering cupolas on wagons. The paving-men, mostly Albanese, carry in their hands hoes and iron trunks, with which they pave the road, singing a song in the dialect of Ilbessán, the words of which are: "Ewet-úláta Matúzina Sultána Rahma búr Fakína Khánífse Sultána Yána." The cutlers of whetstone pass with wagons full of it, so do the stonecutters. The stone-draggers, Armenian ass-drivers, drag their loads, crying out to each other. The white-washers carry in troughs marble chalk made into a wash, and long poles, at the end of which are brushes of swine-bristles, with which they whiten walls; they pass, crying in their Armenian brogue, "I whiten for eighty aspers, I won't do it for seventy." The toy-makers of Eyyúb exhibit on wagons a show of all kind of toys, reed pipes, tops, gigs, small half drums, violins, mice, birds, in short a thousand trifles and toys for children to play with, which are exported to India and Yemen, and every year are increased by new inventions. In their train you see bearded fellows and men of thirty years of age, dressed as children with hoods and pattens, some as children, some as nurses who nurse them, while the bearded babies, cry after playthings or amuse themselves with spining gigs and tops, or sounding little trumpets. They are a strange set of mimics. The wagon-makers of the horse-market pass with small carts drawn by mastiffs and goats, with from seventy to eighty coaches drawn by Arabian race-horses. The pulpit-makers adorn their wagons with all kinds of pulpits of cypress, nut-tree, plane, &c. The chair-makers carry most elegant chairs on poles, and the upholsterers pass in the same manner. The coffin-makers nevertheless, pass on this joyful day with coffins, for example's sake; lamenting fellows, called Jenáze Peik, or Jenáze Sháhid, go along with the coffin, lamenting the death of their fathers or relations, crying: "My father was a good man! God's mercy be upon him!" Five hundred grave-diggers, with shovels and hoes in their hands, ask the spectators where they shall dig their graves, and set up in this way a good warning for many. The makers of women's coiffs adorn their shops with all kind of coiffs, and the Chúllha-makers do the same. The litter-makers put elegant litters on mules, and pass along, and the makers of women's litters do the same, as if they were going to war, or on a pilgrimage. The press-makers (Jendereji) exhibit fine presses of all kinds of wood, and the makers of mill-wheels turn them as they go along, grinding flour, or drawing water to supply artificial fountains. Sultán Murád III. having much approved of these different sorts of wheels, gave to the men who worked them a purse of money. The oven-builders pass building ovens on wagons, because nothing is more necessary in each quarter of the camp than an oven for baking. The well-diggers scratch the ground on different spots, as if they were consulting where water may be found. The cave-diggers say one to the other. "Let us dig a cave here or there." The aqueduct-men by their skill in mathematics dig through moun-

tains to the depth of seventy or eighty yards, and conduct the water four or five journies distance. Every hundred paces they open a well-mouth, over which they put a windsail to admit air to the water, till it arrives at the place they desire it to be brought to, by levelling. It is a wonderful art. These men dig here and there, and feign to be consulting from whence water shall be brought, or to where it shall be conducted. They are all Albanese. The poor journeymen and menial hodmen pass with hoes and shovels in their hands, and with baskets and hampers, saying: "Let us work, let us labour, let us get our right!" They are a medley of poor wretches of all kinds. The miners, who are Armenians, have no more shops than the journeymen, they assemble in crowds in the streets, and stand waiting for labour at the finger-gate. The Armenian miners pass talking their Armenian brogue, in black boots, and on their shoulders hoes like Ferhád, carrying vans and coops, and carrots and cucumbers, which they eat passing by. Though they are a nasty and despised set of people, they are very useful at Cairo and Constantinople, because they clean these two capitals. Health to you! These guilds pass with a thousand fits and tricks, which it is impossible to describe, before the Aláï-koshk, and behind them walk the calfás of the chief architect, the sheikhs, and chaúshes all on Arabian horses, followed by their pages, and the eightfold Turkish music.

The Forty-second Section.

(648) The Singers (Khanánjián). Their patron is Hamza Ben Yetím, girded by Selmán. He sung hymns (Na'at) with Belál the Abyssinian, in the Prophet's presence. His tomb is at Taíf. One of the most famous singers was the Imperial favourite (Mossáhíb) Tokátlí Dervísh Omar Gulshení, who died at one hundred and forty years old. At the siege of Siget he was with my father in the same tent. He had conversed in Egypt with the great Sheikh Gulshení, whose order he embraced in the reign of Selim II., and was my singing-master in the Imperial Harem in the time of Sultán Murád IV., he also gave me lessons in the mystic world (Ma'nevi). It was wonderful to see him take the half-drum with little bells, and to hear him sing with the greatest elevation of voice the word Dost or friend, when he began his song by the invocation of Omár, as the friend of Omár Gulshení his patron. He was excellent in all tunes, but Sultán Murád IV. being much given to the tone (Makám) called Sigáh, he sung so many artificial passages and compositions in this tone, that he gave fresh life to the world. (Here follow the names of some famous singers.)

The Forty-third Section.

The Musicians. Pythagoras, the Unitarian philosopher, was the first who transplanted the sound of Derderten from the world of spirits into this world, by which

he allured a human soul, which was resisting the entering the body, and forced it to enter. Struck by the effect of this sound, the sages contrived different instruments to cherish spirit and soul. The very first instrument was the common shepherd's pipe (Kawál), which was invented by Pythagoras and played on his nuptial night. Moses invented the instrument called (Músikár muskál). Abdullah Faryábi was the inventor of the violin. In the fourth year of the Hejira, at Imám Hassan's birth, Gabriel brought from heaven the verse prohibiting wine: "Wine, dice, and games of chance, are of the Devil's actions." At this time musical instruments were considered as forbidden as well as wine; permission was however given that trumpets, drums and half-drums, flutes and violins, may be played for kings. Philosophers say that music gives the last polish to the soul.

(649) The Players of the half-drum (Daireh or Duff) are five hundred men. Their patron is Amrú Ben Ommia Dhamírí, who with Hamza Ben Yetím, the prophet's singer at the nuptials of the Prophet's daughter Fatima, played the half-drum without small bells (Jelájel). This circle or half-drum keeps the measure of the dancers, who without it would lose all principles (Ossúl) of dancing. There is a particular treatise on the principles of music, which is called "Ilmì ossúlí edwár."

(650) The Violin-players (Kemánjejián) are eighty men. The inventor of the violin was Faryábi, who is buried at Nakhjiván.

(651) The Flute-players (Naizenán). Their patron is Moses, who being a shepherd, invented the shepherd's pipe (Kawál).

(652) The Players of the instrument called Músikár, which was invented by Pythagoras.

(653) The Players of the Chenk (a kind of harpsichord) are twelve men. There are but a few who play it, because it is a difficult instrument.

(654) The Players of the trumpet (Kodúm or Nakára) invented by Húsheng, are five hundred men.

(655) The Players of the guitar (Tanbúr, originally Sítára) one hundred men.

(656) The Players of the Kanún.

(657) The Lute-players (Avvád).

(658) The Players of the Chártáb, are fifteen men. It is a recent invention of Sheikh Hyder, the chief of the Safí family.

(659) The Players of the Rádha. This is like the former, a new-invented cord-instrument, by Shukrállah Beg from Arabguír, it serves to accompany songs like the instruments of four and five cords.

(660) The Players of the Sheshtár, or six-corded instrument. The inventor is Riza-ud-din from Shirwán, it is a cord-instrument with a crooked handle like the

lute, but the handle is longer, it is called Sheshtár, because it has six cords, and is difficult, but all tones (Makámat) may be played upon it.

(661) The Players of the Kapúz (an instrument of three cords). The inventor of it is Ahmed Páshá Hersek Oghlí, one of the vezírs of Mohammed II. This instrument is much played on the frontiers of Bosnia, Bude, and Temesvár; we never saw it in Anatolia, it is of a manly and soldier-like tone, and may be considered as a Sheshtár on a diminutive scale. It is a hollow instrument like an hippopotamus, but of three cords only. All these musicians are distributed into six musical bands at the public procession, and play alternately. The first band plays on the flute, violin, and muskál. The second, on the chenk, tanbúr and kodúm, or trumpet. The third on the kanún and lute. The fourth on the chártáb and rádha. The fifth on the sheshtár; and the sixth on the kapúz, followed by the singers and half-drum players.

The Second Musical Section.

(662) The players of the Chokúr; it was invented by Yakúb Germiání, during his amusements in the gardens of Kútahia. It is a military musical instrument of five cords, with a wooden breast-plate and twenty-six perdehs (frets) of great size. It is commonly played by the Janissaries.

(663) The Players of the Jeshdeh, are three hundred men. This instrument was invented by Bineklisháh from Salonica. It is like the former, an instrument of five cords, but of small and round belly, a short handle, with the perdehs very narrow. It is a noisy instrument, commonly played by Gipsies at Constantinople, who hang it round their necks and play it at Eyyúb, Kághid-Khánah, and other pleasure-places.

(664) The Players of the Karádúzen. Its inventor is Kodúz Ferhád, who fled into Persia with Prince Bayazíd, Sultán Suleimán's son, and invented it at Isfahán; it has three cords, the body in form of a bottle, with perdehs; it is commonly played by shoemakers.

(665) The Players of the Yúnkár (a small instrument with three cords). It was invented by Shemsí Chelebí, the son of the author of the romantic poem Yúsúf and Zúleikhá, whose name is Hamdi Chelebí. The son, who did not follow his grandsire Ak-Shems-ud-dín's path and was given to love, invented it. There exists some love odes of his, under the name of Shemsjihán. This intrument is played by people in the suite of Páshás.

(666) The Players of the Yeltemeh, which is also the invention of Shemsí Chelebí, it is a cord instrument of the size of a Tanbúr or guitar, but short, with a double roof; the middle cord is of metal.

(667) The Players of the Moghan are fifty men. This instrument was invented

at Magnesia, but Nihání Chelebí has not described it in his Sáz-námeh. It is made in the form of a Kanún, with twenty-four cords. The levends of Tíra, Magnesía, and Aidín, play this instrument.

(668) The Players of the Tanbúr are five hundred men. They say it was invented at Mera'sh. It is an excellent instrument, on which I play myself.

(669) The Players of the Tanbúr with metal cords are four hundred men. It was invented at Kútahia by Efendí Oghlí. It is the instrument of men much given to women, and resembles the other Tanbúr, only that it is smaller. It has three cords like the Tanbúr or guitar, and perdehs. It is an inflaming instrument, which if played in the streets brings all the women of the quarter to the windows. It is played also with great effect at the march of the camp.

(670) The Players of the Barbúd (Barbiton) are fifteen men. It was invented at Munteshá, but I do not know by whom. It resembles the Kapúz, but with a straight neck; on both sides of the string-cords are metal cords, four tones deeper than all other cords.

(671) The Players of the Iklik are one hundred men. It was invented in Egypt by Mansúr Rashídí. It is very common in Turkistán and Arabia, but is not to be found in Rúmelí. They brought it forward for the entrance of Sultán Murád IV. This Iklik is a small instrument of three cords, much like the violin; Its perdeh is extremely quick.

(672) The Players of the Sonder are twelve men, it was invented in Kurdistán, but I do not know by whom. It resembles the Chokúr, but this has within its breast-plate ten iron cords, which resound also; it is an instrument much played by Kurds.

(673) The Players of the Shárik are two hundred men. It is like the Chártáb, and is played by Turkomans.

These players of the second musical section are also divided into six bands. The first, the players of the Shárik, Sonder, and the Chinells (Zill); the second, the players of the Iklik and Barbúd; the third, the players of the Tanbúr with simple cords and metal cords; the fourth, the players of the Moghan, and Yeltemeh; the fifth, the players of the Yúnkár and Karadúzen; the sixth, the players of the Jeshdeh and Chokúr.

The Third Musical Section.

(674) The Players of the pipe. The first inventor of the pipe was Jemshíd. It is the principal instrument in the Ottoman and Tátár chapel, there are two hundred players.

(675) The Players of the pipe, called Assafí-zorna, are eighty men. It was invented by an Aghá, the governor of Bassra, Tayár Mohammed Páshá.

(676) The Players of the Arabian pipe (Arabí-zorna) are fifty-five men, it was invented at Damascus by Alí Nád.

(677) The Players of the Persian pipe (Ajemí-zorna) are ninety men. It is in the same shape as the Ottoman and Tátár pipe, which is commonly called Kabá-zorna, but its neck and sound are coarser.

(678) The Players of the Shehábí-zorna are one hundred men. It was invented in Moghreb by Sheikh Shehábí, and is commonly used at Fess.

(679) The Players of the Balában are one hundred men. It was invented at Shíraz, and is much in use with the Osmánlís, it has no ears like the pipe.

(680) The Players of the Nefír are ten men. Invented by Khodadád.

(681) The Players of the Na'reh are one hundred men. It was invented in Arabia by Háreth Yumní, and is played in the Arabian coffee-houses.

(682) The Players of the Kurrenaí; it has silver pipes, and gives a sound like an ass's bray. Murád IV. brought it, together with the Khán, from Eriván. These instruments together form but a single band.

The Fourth Musical Section.

(683) The Flute players. Five hundred players of the Nakára raise such a noise, that Venus begins to dance, and the skies resound.

(684) The Players of the shepherd's pipe (Kavál) are one hundred men, this instrument, made by Moses, as they say, has nine openings.

(685) The Players of the coarse flute (Kaba-dúdúk) are eighty men. It was invented by Ja'fershâh at Mossúl, and is made of box-tree.

(686) The Players of the flute with the tongue (Dilli-dúdúk) are twenty-two men. It was invented by shepherds in Rúmelí, and is the double (Phrygian) flute of reed.

(687) The Players of the Arabian flute (Arabí-dúdúk) are fifty-five men, it was invented at Nablús, and is played by the monks at the holy sepulchre at Jerusalem.

(688) The Players of the crying flute (Chághirtma-dúdúk) are sixty-five men, it was invented in Uskúb, and is made of the bone of a kind of crane.

(689) The Players of the Hungarian flute (Majár-dúdúk) are ten men, it was invented by a monk in Transylvania; there are fine wire cords within it.

(690) The Players of the Mehter-dúdúk (the chapel flute) are thirty-five men, invented by Nassír Tússí; this flute is used for the musical exercise of the whole chapel (Mehter), which regulates its motions on it.

(691) The Players of the Mismar-dúdúk are sixty-five men, it is composed of parcels of reeds.

(692) The Players of the flute Dangiú (Dangiú-dúdúk) are fifteen men, it was invented by the Lázes in Trebisond, and is a reed with nine openings.

(693) The Players of the jack flute (Túlúm-dúdúk) are fifteen men, it was invented in Russia, and is played by Russian shepherds.

(694) The Players of the Frandá or Ferandá. (?) It was invented in England, and is played at the Holy Sepulchre by the monks. It is a horn. All the musicians of this section compose one single band, who play in the tone Sigáh, a melody, Fássl, which neither Jemshíd, nor Iskender, nor Darius, nor Hossein Bikára could have heard so well executed.

The players on the pipe and flute are possessed of the particular skill to bring by their tones the remembrance of absent friends, and distant countries, to the soul of the hearers, so that they grow melancholy. The Emperor, who hears their musical compositions (Fássl) at the Aláï-koshk sends them a purse of money.

The Fifth Musical Section.

(695) The Trumpeters. The players on the Eyyúb trumpet (Eyyúb-borússí) are thirty-five men. It was invented by Sinán Páshá, and is made of reed.

(696) The Players on the Dervíshes trumpet (Dervísh-borússí) are five hundred men. It was invented by Menotshehr, the old Persian king, for hunting-parties, and is a horn.

(697) The Players on the bottle-trumpet (Shísheh-borússí) are forty men, it was invented at Venice, and has the form of a crooked bottle.

(698) The Players on the Frank trumpet (Trompetta) are seventy-seven men. It was invented at Prague, in Germany.

(699) The Players on the trumpet of Efrasiáb are one hundred men. It was sounded at the court of the Kháns of the Crimea.

(700) The Players on the brass trumpet (Pirinj-borússí) are forty men. It was invented at Konia by Arslánshah, the Seljúkide, it is played also by the Ottomans.

(701) The Players of the Trumpet Lotoria (?) are ten men. It was invented by Dutch Lotors, and is sounded in their ships (the speaking trumpet).

(702) The Players on the English trumpet; it is a crooked trumpet of yellow brass, with thin threads of wire within.

(703) The Players of the organ trumpet; they make the horns of German buffaloes as thin as possible, put thin thread into them, and then sound them.

(704) are two hundred men. It was invented at Dantzig in Poland, and is made of an iron oval, with an iron tongue in the middle, Russian and Polish boys play it passing by. All these different kinds of trumpeters pass every band by itself, playing the tune Rehávi. The noise frightens the hearers, as though the trumpet of the Angel of Death were sounding in their ears; above all, the sounds of the Lotor, the English trumpet,

and the are qualified to excite melancholy feelings in the morning.

(705) The Players of the small glass drum (Jám-dablikjián) are two hundred men; their chief is A'ssem Táifí.

(706) The Players of the small kettle-drum (Chomlek-dabljikjián) are five hundred men. It was invented in Egypt, and is played at the procession of the Mahmel, or the pilgrims' caravan going to Mecca.

(707) The Players of the Yemen, small drum (Yemen Dabljík) are twelve men; they play in pairs, one sounding the half drum (Daíreh) and the other this kind of drum.

(708) The Players of the Makraka-dabljik are thirteen men, who come from Mecca, and play on it at the processions of Constantinople.

(709) The Drummers (Tablzen). The drum was first sounded by Ismaíl the prophet, and is therefore a most lawful instrument.

(710) The Rattle-players (Chaghneh-bázán) are two hundred men, it was invented in Persia by the Pehliván Seischoda, and is grown famous in Rúm.

(711) The Players on the Filján are one hundred men. This is an instrument invented by the Indian Parsee priests (Moghán).

(712) The Players of the reed-psalter (Kámish-mizmárjián) are one hundred men. It was invented by Sheikh Shusterí for the Chinese shades, and is composed of reeds.

(713) The Players of the Tarák-mizmár, invented by the boys of Constantinople.

(714) The Players on the Safír are three hundred and ninety men, they play it, holding two pieces of bone in the mouth, and talking meanwhile.

(715) The Players of the Safír-bulbul are three hundred men; it was invented by Abúsina, and is an instrument imitating the song of the nightingale. All these players of the Tabl, Dabljik, and Chaghnah pass together, beating their different kinds of drums in the same measure, as if an army of Chanapúr (Porus) was marching by. Murád IV. was extremely pleased with their exertions, and lavished rich presents on them.

God be thanked! that I have brought here to an end the description of the musicians and instrument players. If I, poor Evliyá, should be asked where I found such a complete catalogue of musical instruments, I would answer that in my travels in Arabia and Persia, in Sweden and Denmark, in Germany, Poland, and Bohemia, I, myself, saw all these instruments and many more, and, if it please God, I shall give a more complete description of them in my travels; but these are the instruments used at Constantinople, which I am much more conversant with, as I at all times delighted in the company of singers and musicians, and as I perused

Nihání, the Poet's treatise on musical instruments, where a complete description of all musical instruments may be found.

The Forty-fourth Section.

(716) The Fools and Mimics of Constantinople. Whenever there is a feast of Imperial circumcision, nuptials, or victory, from two to three hundred singers, dancers, comics, mimics, with mischievous boys of the town, who have exhausted seventy cups of the poison of life and misrule, crowd together and play day and night. At some private weddings they gain in a night the sum of a thousand piastres, collecting the money in the half-drum after each dance. If I were to describe all that I have seen of their skill and show, my book would become an elogy of these entertaining fellows (Motríb). They are divided into twelve companies, called Kól.

(717) The first company of Parpúl are three thousand boys, they dwell at Balata, and are for the greater part Gipsies.

(718) The second company of Ahmed are three hundred boys, also of Balata, they are the dancing boys, the lords of misrule.

(719) The third company of Osmán are four hundred; there is no Gipsy amongst them; they are all excellent mimics (Mukállid).

(720) The fourth company of Serví are three hundred; Armenian, Greek, and Jew boys.

(721) The fifth company of Babanázlí are two hundred dancing boys, whose voluptuous motions set all the assemblies at circumcision feasts in an uproar.

(722) The sixth company of Zemerrúd are three hundred Greek and Armenian boys of the quarters of the Seven Towers, Nárli Kapú, Súlu Monastír, who have stripped many a rich man of his wealth, and laid him on the floor. They are famous in acting the parts of Semitjí (bakers), Kharájjí (collectors of tribute), Gumisharaijí (silver-searchers), and for singing Greek strophes.

(723) The seventh company of Chelebí are two hundred boys; the most famous of all in stripping their admirers by their charms and caresses.

(724) The eighth company of Akídeh, are two hundred boys; their chief is Pehliván Eyyúb, who is a poet, writer, learned man, singer, and traveller. These boys are the most elegant and best-fashioned, deed-learnt in a thousand tricks.

(725) The ninth company of Jewahir are two hundred boys of the jewellers of Galata, all Greeks and Armenians, famous for their comical talents in mimicking and making their auditory laugh. There are many boys amongst them, each of whom is worth a tribute of Greece, and perplexes the spectators by his beauty.

(726) The tenth company of Patakoghlí are three hundred boys; they are all Jews, excellent comics, and have musical talents.

(726) The eleventh company of Khashúta are one hundred and five boys, who are also all Jews.

(727) The twelfth company of Semúrkásh are two hundred boys, who are all Jews, and all tumblers, jugglers, fire-eaters, ball-players, and cup-players, who pass the whole night in showing their tricks, and ask more than one hundred piastres for a night's performance; as these Jewish boys have the greatest antipathy to the gipsies, who compose the first company, they generally set a band of these Jewish boys against a band of gipsies, which produces the strangest scenes. Thus, they represent the play of a Jew surprised in flagrante with a Gipsy girl, the girl is seated on an ass, and conducted through the street with nasty intestines on her head, which makes the people nearly die with laughing. In short these twelve companies of boys, who are called Chengí (cinædi), vie with each other in producing the most voluptuous dances, and most comical scenes. They are all dressed in gold stuff, and endeavour to excel while passing under the Aláï-koshk, where the Emperor is seated, so as to attract his attention by their fits and tricks. Since Adam descended from Paradise on earth, never was there seen such a crowd of tempting boys than under Sultán Murád IV.

The Forty-sixth Section.

(728) The Mimics (Mukallid). They are a very old tribe, and date their origin from the beginning of the world. Cain having slain Abel, all mankind then divided into two sects, the followers of Cain, who were the oppressed, and the followers of Abel, who were the oppressing. They mimicked each others manners and customs. In the time of Moses a famous mimic, named Hamán, mimicked all his miracles before Pharaoh, to the great pleasure of the Pharaohites, but to Moses's anger. One day Moses, not being able to bear it any longer, prayed unto the Lord that he should punish this mimicking fellow. The Lord spake then to Moses, and said to him: "It is you, my Speaker, that he is imitating, who are my prophet; what you say is truth and not error, therefore I am rather pleased with his imitation, which is a true and good one, for which I have destined to him Paradise." It is on the ground of this legend that it is decided in many books that the faith of the imitator is a true one. If, therefore, it is lawful to imitate believing and virtuous men, it is quite the opposite with the imitation of the infidels and wicked, because as the Korán says; "Who makes himself like unto some men belongs to them." The art of mimicking and satirizing spread also among the Koreishites, Amr-ul-káis and Mohammed Bossairí were satirical men. Abúleheb and Abújehel, the two great antagonists of the Prophet, appointed Mohammed Bossairí to afflict Mohammed with a satire, when he entered the assembly of the Koreishites. Bossairí prepared the satire, Mohammed accepted

the invitation, entered the assembly, and after having saluted it, he began to sing the famous panegyric on Mohammed, which hitherto remains unparalelled in the Arabic language, and each word of which wants to be explained by Akhterí or Shemi'í. The infidels and idolaters began to upbraid Bossairí for having forfeited his engagement, but he assured them that when preparing the satire he was suddenly seized by divine inspiration, and composed this famous Kassídeh. Having said so, he fixed his eyes on the Prophet, pronounced the confession of faith, and was girded by Selmán Pák, the patron of poets. Seventy-three infidels turned Moslims on this occasion. Bossairí died at seventy years of age, and is buried at Cairo, near Shafií's tomb. There was in the Prophet's time another mimic, a relation to the Prophet, who, though he persisted in his ignorance of true religion, was his partisan, and made so much fun of the Koreishites by satire and imitation, that the Prophet himself laughed, showing his teeth. The Koreishites hearing of their having been turned into ridicule in this way, considered how they should behave, and finding that the imitation was a true one, many of them were converted to the Islám. At last the mimic himself became Moslím, and, following the Prophet in his flight, was shut up with him as a faithful companion in the cave. He was a prudent, patient man, and good companion. The Prophet called him Shúr-ul-Habíb. Being blamed by some of his companions, that though a Moslím, he could not leave off satirizing, he told them:—"Men, God has satirized you himself in the Korán, and why shall I, being a man, not be allowed to satirize your vicious life." So he engaged many people to turn to the true faith, and to leave off a vicious life, only by fear of his satires. He became the patron of mimics, and is buried at Kilís, near Aleppo, on the north side of the town, by a convent on a hill. It is a fine cupola, from which you enjoy a good view of the town of Klís. Shúr Habíb is buried there, but the vulgar call him Sherjíl. I have described this monument with its principal inscriptions in the second volume of my travels.

(Here follow the names of the most famous mimics at Constantinople in the reign of Sultáun Murád IV., and the story of Korhassán). He was a mimic of Sultan Báyazíd's time, who delivered all the Ulemás not only from the dungeon but also from the fire, Bayazíd having sworn to burn them all. He delivered them by clothing himself in a foolish dress, and asking leave to go to Constantinople, because, said he, we shall soon stand in want of the Greek priests, to bring them back again to Brússa, and to Mount Olympus, as your Majesty is determined to burn four Muftís, the Molla of Brússa and seventy divines, all capable of being Muftís. This representation had so good an effect, that Sultán Báyazíd immediately ordered letters of pardon to be made out. Hassan went to the prison, delivered them, and was ever after looked upon with the greatest respect In Sultán

Mruád's time the chief of all these mimics was Hassan-zádeh, the player of Chinese shades, who played twice a week in the Sultán's presence, asking every time before he began, the Emperor's pardon, by this verse of Sa'adi:

"Though many be the faults I am diseased with,
The fault is virtue which the Lord is pleased with."

He was a skilful gentleman (Chelebí), who knew Arabic, Persian, and music, in which he was a second Faryábí. He played the Chinese shades, he wrote beautifully Ta'lík, was a good fireworker, in short, like Jemshíd he was versed in a thousand sciences and arts, generous like Khátemtaí, and Ja'fer, the Barmecide. After Sheikh Shadelí, he was the man who gave renown to the Chinese shades (Khiálizill, literally: Shadow's fancy). He contrived to represent on the theatre of these shades a second theatre, where figures of the smallest size were represented. Being extremely given to women, he invented all the famous scenes of the Karagoz, which are known by the name of the fine girl's play (Jowán-taklídí), Hawyá's play, the dumb man's play, the Arab beggar's play, the Albanese's play, the gentlemen's heritage-eater's play. Jowán Nigár, the fine girl, is violated in the bath by some strolling gentlemen (Devrání Chelebíler) Karagoz is carried out naked from the bath, and Sherbetji-zádeh figures as the father of Hájí Aivád. In short, he contrived no less than three hundred different plays for the Chinese shades, in which he was out-rivalled by nobody, and though all his farces and plays were intended in a mystical sense, yet the spectators were dying with laughter. Karagoz is the merry fellow, and Hájí Aivád the prudent philosopher, (Arlechino and Pantalone). Hájí Aivád is the corrupted name of Hájí A'ss, who at the time of the Seljúkides was a messenger going between Brússa and Mecca, and properly called Yúrúkcheh Khalíl, and whose ancestors were known by the name of A'felí-oghlí, and famous for their great dogs, pointers (Zaghár), so that it is even now a proverb; "What are you yelling like A'felí-oghlí's pointers?" This Yúrúkcheh Khalíl A'felí-oghlí Hájí Aivád, who during seventy-seven years was on the road between Brússa and Mecca, was killed near the last town by the Arabs, and buried at Honain. His dog remained with the murderers, and accompanied them to Damascus, where whining he kissed the feet of all men, but attacked the Arabs, barking and biting. The people struck with this extraordinary event, laid hold of the Arabs, searched them, and found A'felí-oghlí's effects amongst their baggage, his sling, hatchet, bloody dress, and the letter bag. They hanged them in file on the place Sunánieh, the dog placed himself under them and breathed his life out. This is the origin of Hájí Aivád (the Pantaloon of the Turkish puppet-show). Karagoz (the merry fellow) was a messenger of Constantine the last Greek Emperor. He was a Copt, who dwelt in the neighbourhood of Adrianople, at

Kirkkilisseh, and was an eloquent cheating fellow. His whole name was Sofiozlí Karagoz Bálí Chelebí. He was sent once a year to Ala-ud-din, the Prince of the Seljúkides, residing at Iconium, where he entered into dispute and funny contest with Hájí Aivád, the court-messenger of Ala-ud-din; these disputes imitated and represented by the mimics, gave origin to the matter of all the representations of the Chinese shades (Khiálí-zill). The above-said mimic, Hassán-zádeh, had no equal in the talent of producing comic scenes between Hájí Aívad and Kárágoz for a whole night long, and reciting verses, some of which had a deep moral sense. When he came forth from the puppet-show to breathe a little, he drank four dishes of coffee to restore himself, and began then when in good humour to play scenes on the stage himself, by which he set all the spectators in an uproar of laughter. During forty-seven years I have seen all kinds of Pehliváns, but not one so funny, clever, and witty. Another mimic of this kind, who was a Janissary of the regiment of Zagharjí, was also a Prince of speech (Mírkelám) who amused Sultán Murád, by reading the satires of Sheikh-zádeh in twelve different languages or dialects, representing the different scenes of a Teriákí (opium-eater) of Rúmeli-hissár, &c., and the story of a dervísh and a grocer. The dervísh having cursed the grocer's honey for having been refused a bit of it, all those who bought and eat of it, became subject to cholics and wind, so that they went at last to the Judge, who upon tasting the honey became affected in a similar manner. In this way the tribunal fills with eleven persons, all attacked with the same disease, which affords one of the most comical scenes of Turkish comedies. Two of the most famous mimics of the time of Sultán Murád IV. were two brethren. The first, called Shengel, was particularly renowned, for representing the story of Hájí Aivád, as Colonel of the Janissaries, making the round of Constantinople at night with his Ajemoghláns, whom he upbraids, and who answer each in their own brogue and dialect. The lantern-bearer, tired with the fatigue of bearing the lantern, hangs it to the horse's side; the horse, frightened by the light of the lantern throws the Colonel down, and his patrol disperses. The Colonel lying in the dark cries out for assistance, promising four farthings to the man, who will come to help him. In this way he makes the spectators laugh amazingly. His brother, not a less clever mimic, who was himself an opium-eater, had the greatest success in representing their ridiculous fancies. A Teriákí smoking, cuts his own finger, which bleeds amazingly. He bleeds so much that he is falling down, at last he is told that the bleeding will not cease, till a boy shall paint with his own finger's blood the letter Elif on his face, &c. &c. Another Pehliván mimic who staid at Boyúkereh was famous, not for imitating man, but for mimicking all kinds of animals, the quarrels of dog and cat, of cat and mice, of cock-fights, of horses and camels, together with the song of all possible birds.

(729) The Sellers of Búza (fermented liquor of barley) are one thousand and five men, with three hundred shops. The first who contrived to make Búza was the Tátár Sálssál, who was killed at Akkerman, by Málek-ushtur with an arrow. Murlek-ushtur, grieved with Sálssál's death, died in Crimea at Eskiyúrd, and was interred at Yenisalájik. The Búza-makers say that their patron is Sárí Sáltuk, in which they are greatly mistaken, as Sárí Sáltuk-dedeh was a great Saint. He was the disciple of Ahmed Yessúí, and was commonly called Mohammed Bokhara; Yessúí sent his disciple Hájí Begtásh from Khorassán to the Seljúkides into Rúm, where he went into war with Osmán and Orkhán, and assisted the last in the establishment of the Janissaries. Our ancestor the patron of the Turks, Ahmed Yessúi, sent his disciple Mohammed Bokhara with seven hundred men of Khorassán to assist Hájí Begtásh. He said unto him, "Go now my dear Sáltuk Mohammed, kill the usurper who under thy name has got possession of Poland, and the Dobrúja country, and kill the dragon who is desolating that country." Sáltuk Mohammed Bokhara went to Háji Begtash, to whom he was directed by our ancestor Ahmed Yessúi, and was sent by Begtásh into Dobrúja with seventy men. He killed the dragon in the caves of Kilgra, and converted the King of Dobrúja with forty thousand men at Párawádi to the Islám. Sáltuk Mohammed then went disguised into Poland, killed the monk Sárí Sáltuk, whose name he took, and dwelt in his cell. As Sárí Sáltuk he converted all the Lipka-tátárs to the Islám, and extended his conquests unto Danzig on the North sea, which I have seen on my travels in the year 1051 (1611). He established here fifteen thousand Lipka-tátárs, and then pushed his inroads towards Moscovia, where he converted six hundred thousand Heshdek-tátárs to the Islám. The descendants of the Heshdek-tátárs in Moscovia, and of the Lipka-tátárs in Poland, make even now the greatest population of these two countries. Sáltuk Mohammed having been so great a hero and saint, what probability can there be, that he invented the Búza. The Búza-makers are however, a very necessary corporation in a camp, Búza (though fermented) is not prohibited like wine, it gives heat and strength to the body of Moslím warriors, and serves to allay hunger. The excess of drinking it, brings on the gout and dropsy, and the proverb says; "That dogs are no friends to Búza-drinkers." The reason is that Buza drinkers being liable to the above-said diseases, always carry a stick in the hand, which is no means of recommending themselves to the favour of dogs. The Búza-sellers are for the greater part Tátár gipsies. All the sorbet-makers of Constantinople are considered as the assistants of the Búza-makers. They pass on wagons crying "Búza," and distributing it amongst the spectators.

(730) The Sweet Búza-makers (Tátli-búzajiár) are one hundred and five men, with forty shops. Their patron is also Sálssál. They make a kind of white Búza

of the growing millet, which resembles a jelly (Julláb). They put it sometimes, for a trial, into a handkerchief, without a drop of it passing through. It is a favourite beverage of Sheikhs and Ulemás; women who are with child take it, that their child may become sound and stout, and when delivered they take it to increase the milk. The surface of it is covered with a kind of cream, which gives new vigour and life, without intoxicating or creating colic, because they compose it of must of Tenedos, with cinnamon, cloves, ginger and Indian nuts. They sell it in great tubs, large enough to contain a man's body. I, who spent so much time in coffee-houses, búza-houses and wine-houses, can call God to witness, that I never drank any thing during all my travels, but this sweet búza of Constantinople preserved in boxes, that of Egypt made of rice-water, and that of the Crimea, called Makssáma. Since I was born, I never tasted in my life, of fermented beverages, or prohibited things, neither tobacco, nor coffee, nor tea, nor Badian, nor Kishrún (a beverage made of coffee-husks), nor Tha'leb (Salep), nor Máhleb, nor Paysúna, nor Modúna, nor wine, nor Kirsh-water (Wishnáb), nor pomegranate wine, nor date-wine, nor mulberry-wine, nor melon-wine, nor cocoa-nut-wine, nor Awishle-wine (?) nor Ipme-wine nor Assilma-wine (of suspended grapes), nor Banan wine, nor Beduin-wine, nor triple-wine (Muthelleth), nor Muscat-wine, nor Fishfish-wine, nor Nárdenk-wine, nor Bozún-wine, nor Heml-wine, nor Arak, nor Kulfesh (iced cooled wine), nor Khorlika, nor Firma, nor Súdina, nor Pelonia, nor Khardalie (mustard), nor Ramazáne, nor Imámie, nor Yúze, nor Thalkán, nor Kúrt, nor Bázma, nor Komis, nor Bálsji, nor Tústaghása, nor Diamond-water, nor Minjel-water, nor beer, nor cinnamon-water, nor sulphur-water, nor goidurme, nor opium, nor Beresh, nor Núshdár, nor Jewárish, nor Mokím, nor Bairámpáshá, nor Sheránie, nor Benjlik, nor Kara-pehliván, nor love-pills, (Hábbí-úsháki), nor Ferah, nor Kakúnji electuary, nor Jihán-bakhsh electuary, nor Dilshend electuary, nor Kaissún electuary, nor Misrúne electuary, nor philosopher's electuary, nor Píreján electuary, nor Dilkusha electuary. I never tasted any other electuary but that of sweet lips, which I take sometimes for the ease of my chest. My father was of the same temper; I, being of a vagabond Dervísh-like nature, ready to sacrifice my soul for my friends, have spoken only for their pleasure's sake, of all this prohibited fermented beverages and electuaries. It is through my friends that I learnt the use of these opiates and fermented liquors, and God, whom I can call to witness without hypocrisy, knows that I never tasted any of them except the sweet búza at Constantinople, the rice-water búza at Cairo, and the makssama in the Crimea, each of which I drank in imitation of so many great Imáms and Sheikhs, who take it for invigorating their health. It has no intoxicating quality. My compliments to you. There are many Búza-houses at Constantinople; at the Flour-hall, where there is a great number of porters and others, are only three Búza-

houses, each of which is furnished with forty or fifty servants; five or six hundred lovers of búza drink here the whole day. Over the gate of the Búza-khán of Sinán, is a honey-cask suspended in chains, which was the object of the wager of a famous porter, who engaged himself to drink it out from the morning to evening. It may hold three men within it.

(731) The Sellers of Súbaya (Súbayajián) are ten men, with two shops. They came from Egypt and keep their Súbaya in great tubes (Kúb) and jars (Jarra). It is made of rice-flower baked in the oven, immediately after it comes out of the oven it is converted into a jelly (Julláb) with sugar and cinnamon. It has the appearance of milk, and can hardly be distinguished from it. They pass at the procession crying their Súbaya.

(732) The Mead (oxymel) makers (Bálsújián) are one hundred men, with fifty shops. It was first made by Plato at Athens, who by putting heml-root into pure honey, made this kind of oxymel of that solution. It certainly strengthens, but makes the head heavy.

(733) The Arák-makers (Arákjián) are three hundred men, with one hundred shops. It was first invented in Poland, where they extract spirits from all kinds of plants. The two kinds of brandies called Golefsin and Khorlika, are the most noxious of all. It is sin to get intoxicated with these kinds of Aráks, but to taste one or two drops is not illegal (Harám).

(734) The Makers of the triple wine (Muthellethjián). It was composed first by Imám Zafer, and is made in the following way: Must is boiled in a kettle, wherein a stick is put, to the height of the must, with three notches in it. In the course of boiling two of these notches appear, but the wine is not perfect until it has boiled down to the third notch. It is called triple-wine because two-thirds of it has been consumed in boiling. This boiled must it is lawful to drink, but at Constantinople the name of the triple, or rather third-boiled, is also given to sharp wine from one to seven years old, boiled in this manner; a cup of it is sufficient to put the man who drinks it, amongst the number of those of whom it is said: "Do not approach prayer, ye drunkards!" The Muthellethjí pass with their bottles and cups.

(735) The Tavern-keepers; there are in the four jurisdictions of Constantinople, one thousand such places of misrule, kept by Greeks, Armenians and Jews. Though wine was prohibited by the Korán in the fourth year of the Hejira, yet as the Ottoman Empire is great and mighty, there is an Inspector of wine established, of whom mention has been made amongst the Inspectors of Constantinople. He stays at the iron-gate of Galata. The greatest number of taverns at Constantinople are to be found near the gate Psamátia, the sand-gate, the new fish-market, &c. Whoever names Galata and Khasskói, says taverns; because

they are there as numerous as at Leghorn and Malta. Along the Bosphorus taverns are found in all villages bordering on it; the greatest number of them are at Ortakóï, Kúrúchesmeh, Arnaúdkóï, Jenikóï, Tarapia, Boyúkdereh, and on the Asiatic shore at Kúzgúnjik, Chengelkóï, Scutarí, and Kadikóï. The word Gumráh (seducing from the road) is most particularly to be applied to the taverns of Galata, because there all kinds of playing and dancing boys, mimics and fools, flock together and delight themselves day and night.

In the procession of the camp, wine is not produced openly, but the inn-keepers pass all in disguise and clad in armour. The boys of the taverns, shameless drunkards, and all the partisans of wine pass singing songs, tumbling down and rising again. Besides the open wine, brandy and beer-houses (of which the principal are enumerated), there are many secret spots known to amateurs by their particular names, of which, however, I am ignorant. These wine-houses are a rich mine of revenues for all the magistrates of Constantinople and Galata, on account of the pecuniary fines inflicted on those who are found guilty of drunkenness and riot. All kinds of wine (Sherâb or Meshrúbát) are the source of rich revenue to the magistrates, but besides the wines, there are also the liquors and spirits (Músekkerát) and the opiates (Múkeifiát). Though wine is legally so much prohibited, that it is against the law to drink a single drop, yet has this cursed juice been called by philosophers, the second spirit (Rúhissání). Others called it the lion's bile, and others said, that they were surprised, how a man could die on a day, when he had drank a glass of wine in the morning. But here there is some blunder, for the wine is taken in the last saying, in a mystic signification, meaning the wine of Divine love, which the great mystic Uskudári Mahmúd Efendí praises in his Ishk-námeh, or book of love. Such allegorical lovers never get rid of worldly poverty and misery, are always despised in the world, and enjoy no regard, even if they happen to be kings. (Some mystic verses). In short wine-houses are established in the Ottoman Empire, and in other kingdoms, but in the Ottoman Empire the keepers dare not put any sign to their hellish shops. They pass with their boys all armed, playing instruments and a thousand tricks. Behind them follow the chief of the Búza-makers with his men, who wear green hats on their heads, with red caps underneath, dressed in pelisses with swords in their girdles. They pass throwing millet on the people, crying "Hái" and "Húi," and singing Albanese strophes. The Búzajibáshí himself is mounted on a race-horse in great pomp; at his right, rides the Inspector of the wine, with one hundred pages before, but no Turkish music behind him. Their noise is however much greater than that of Turkish music would be, for they literally deafen men's ears, because the singers, players, fiddlers, and dancers, of all the taverns follow behind the Búzajibáshí, and the Khamr-emíní (wine inspectors),

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